CHURCH WORK
WITH
JUNIORS

MEME BROCKWAY

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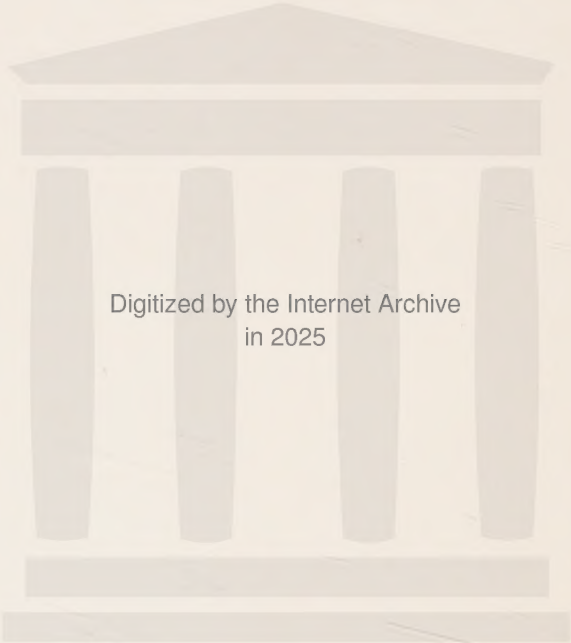
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JUDSON TRAINING MANUALS

FOR THE SCHOOL OF THE CHURCH

EDITORS

W. EDWARD RAFFETY, Ph. D.
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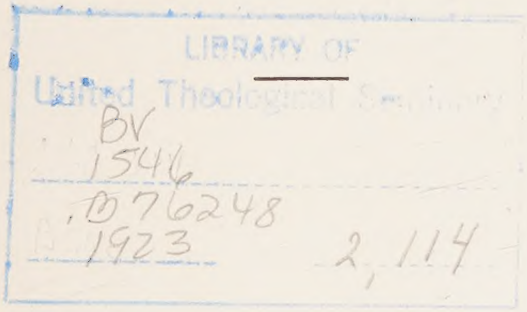
WHAT ATTRACTION DOES YOUR CHURCH OFFER?
WHICH WILL WIN?

CHURCH WORK WITH JUNIORS

By

MEME BROCKWAY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TO

THE MEMORY OF

ANNIE T. BROCKWAY

MY DEARLY BELOVED LITTLE SISTER
MY BEST TEACHER, MY VERY OWN
FROM BABYHOOD TO YOUNG GIRLHOOD
HER SWEET AND JOYOUS NATURE
HER EAGER MIND AND UNSELFISH DEVOTION
HAVE BEEN TO ME

AN INTERPRETATION OF CHILDHOOD

FOREWORD

THIS volume is one in a series of texts in religious education known as the "Judson Training Manuals for the School of the Church."

These manuals are arranged in three groups, namely, general, departmental, and parent-training. The *general* group includes vital teaching, story-telling, church-school buildings, expression through worship, handwork, community service, educational leadership, appreciation of the Bible, and kindred worth-while themes in the field of religious education. The *departmental* group covers courses for every department of the school of the church —Cradle Roll, Beginners', Primary, Junior, etc. The *parent-training* manuals emphasize religion in the home, and the necessity of training for the God-given, heaven-blessed privilege of parenthood.

It is the aim of these manuals to popularize the assured results of the best psychology and pedagogy, and to make them the willing and efficient servants of all workers in the school of the church.

Both the editors and the writers want these books "to live where the people live," and to be of real value to those forward-looking folks destined to be the leaders in religious education.

To this end, each course will be: (1) simple in language; (2) accurate in statement; (3) sound in psychology; (4) vital in pedagogy; (5) concrete in treatment; (6) practical in purpose; and (7) spiritual in tone.

Meme Brockway, the author of this volume, "Church Work with Juniors," has had many years of experience in churches ranging from a little village church, a suburban church, and a residential district church to a large down-town city church, and therefore brings to junior leaders the tested practise of these many years. If the reader is looking for theory or speculation it will not be found in these pages.

This little book is a big contribution to all who are trying to do "church work with juniors." Acknowledgment is due A. Edith Meyers for editorial assistance furnished the author.

W. Edward Raffety.

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CHAPTER I

THE CHURCH AND ITS JUNIORS

The average church views its group of little children with joy and complacency. "Look at our future," it seems to cry. It surveys its juniors, nine, ten, eleven, and twelve years of age, with pride, mingled with disapproval of their apparent irreverence and boisterousness. It considers and discusses its intermediates with genuine concern because of their evident indifference and very great decrease in numbers. It looks upon its young people in perplexity and sorrowfully asks: "Why are so few of them active Christians? Why do we find only one or two enlisted for life service as minister or missionary? How have we failed?"

Investigations made by an interdenominational organization disclosed the fact that of every hundred pupils enrolled in church schools, sixty-five drift away and only thirty-five become church-members. From this fragment of the schools, the churches draw nine-tenths of their membership. How then can they be strong?

We all know scores of churches which have failed through many years of existence to produce a missionary, a minister, or a worker in the field of religious education. These are appalling facts. What conditions have produced them? Many of these churches for years have relied upon campaigns of adult revivalism rather than a continuous program of church-school evangelism.

A careful study of the age of conversion made years ago by Starbuck showed that even at that time the high tide came at seventeen. A decade or so ago it was discovered and heralded that the period of greatest Sunday-school loss occurred in the early teens. Redoubled effort here caused the pendulum of conversion to swing backward until the highest point came at about fourteen.

Still the great loss in church-school numbers continued. Still the appeal for the dedication of life to definite service was made to pupils of college and high-school age. Still missionary organizations were provided for young girls only. Still mission bands for children provided activities which appealed particularly to girls.

Later and closer study revealed the fact that the seeds of disaffection were sown in the junior period. The boys and girls began to lose interest when they came out from the attractive, carefully adapted work of the primary room into the general school with its adult program. This mental attitude in the years preceding the 'teens brought the deplorable results observed later.

Here is the average condition today:

———————	Primary attendance. Service adapted; children interested.
———————	Junior attendance. Juniors bored by adult service. "We'll stay away when we are older, and can."
———————	Intermediate attendance. They can and do leave the school.

Workers with juniors were aroused. Many separate Junior Departments, Junior Societies, and Missionary Bands were established in fortunate and progressive churches.

Recent extensive investigations by Doctor Athearn disclose the fact that the pendulum must swing back to the junior period if the church solves its greatest problems. Life decisions and the budding of desire to serve begin normally in that period called pre-adolescent, just before the "stormy teens."

Twelve is now regarded as a "crisis year." It is the high tide—not of church-membership, because uninformed parents, church-, and church-school officers prevent or retard—but it is the high tide of the soul's awakening. The mystic vision, the call "To arms," the deep desire to enlist and serve, comes to the junior. This desire when suppressed, dies.

Adult revivalism must be supplemented by educational evangelism if the church shall save itself through saving the coming generation. The war revealed that to only one soldier out of ten did the name of Christ mean a personal Saviour. We have let a generation slip through our fingers. Shall we continue to repeat our costly error?

The term "educational evangelism" does not mean that any process of education can render conversion unnecessary. Each must meet his Saviour face to face and make his individual decision. What then does educational evangelism imply? Clear, definite teaching, week by week, which shall lead the boys and girls to understand the meaning of Jesus' life and message, to give themselves in genuine devotion to him as Saviour and Master, and to spend their energies in kingdom service.

Juniors need missionary and temperance instruction and a knowledge of Biblical geography, chronology, Scripture passages, and hymnology as a background for Bible truths. They need also training in worship through Scripture, hymns, and prayer so suited to a child's development that in them they may hear the voice of God and learn consciously to commune with him. They need opportunities for self-expression in prayer.

Nor is that sufficient. Impression without expression deadens; impression resulting in expression is a quickening force. There must be careful training in well-planned forms of kingdom service which are on the plane of the children's interest: in committee work, in leadership, in the bearing of church responsibilities, in service to the community and to the world's need.

How does the average church meet these varied needs? Let us consider a typical case true to facts in more than one church.

The Faith Church. Duncan began it. When he was promoted at nine years of age from the Primary Department of the Faith Church, his pride was beautiful to behold. His little diploma seemed to him a symbol of advancement into full adulthood. To envious yet admiring sister Elizabeth, aged seven, he spoke haughtily: "I'll not be in the room with you children after this. I'm going to the Main School now."

At the close of the next Sunday's session joy had yielded to disillusionment. "Mother," he asked, "is it because it is just for big folks that they call it 'Main'?"

On the following Sunday his only voluntary comment concerned a prominent member: "They call Mr. Brown 'Deacon.' He's the longest man in the Main School.

Is that why he's a deacon?" Mrs. Mother expressed her surprise: "Deacon Brown is far from tall." "Oh," said Duncan, "not that way. Most of 'em in there pray till you're tired, but he is the longest of all."

Three weeks later the lad who had always eagerly awaited the hour for the church school, had to be sent against his will. Mrs. Mother watched sadly his increasing indifference during the next year and a half. Duncan reported occasionally: "Another boy in our class has quit. Wish I could!"

When Elizabeth in due time reached the day of promotion, Mrs. Mother awaited her return with misgivings. The little girl's sensitive face revealed her feelings. "The Main School is disinteresting," she said. Her mother smiled at the child's mistake, but realized the seriousness of the situation a week later when Elizabeth asked wistfully, "If children don't learn their lessons are they ever promoted back to the Primary?"

Two or three months later it was discovered that Duncan and two other junior boys were smoking in a near-by garage instead of attending the opening of the church school. In discussing the situation, the father felt that perhaps Mrs. Mother, motherlike, unduly blamed the management of the school. He suggested that Baby Lois was now old enough to enter the Beginners' Department, and that the mother, who had been a public-school teacher, should investigate conditions in the church.

One Sunday's experience sufficed. The next church prayer-meeting came upon a rainy night, but Mrs. Mother was present with a purpose in her heart. While the little group gathered, the Superintendent and one of the teachers began to complain: "The attendance is very

irregular;" "The boys and girls fail to appreciate what is done for them and what they owe the school."

Mrs. Mother ventured to ask, "What does our church owe its boys and girls?" The Superintendent looked his surprise. "Yes," continued Mrs. Mother, "is not our church in duty bound to meet the spiritual needs of the boys and girls who are in any of its organizations?" "Ye-es, of course." "Did our church ever, through its leaders, study the needs of the juniors, that group between nine and twelve? Has our church ever planned a program to meet those varied needs? Has it as an organization ever appropriated a dollar to make the surroundings of its teaching work attractive to boys and girls? Come, look at my boy's room!"

In her earnestness she fairly swept the little waiting group with her down to a dark, basement room with uncarpeted cement floor and bare walls. "Why should boys who have nicely-furnished homes and pleasant schoolrooms desire to come to this place? What does such a room tell you?" Her voice expressed indignation. The Youngest Teacher sought to lighten the tension by answering laughingly: "I am not sure. Is it 'In my prison cell, I sit, thinking, mother dear, of thee,' or 'Cabin'd, cribb'd, confined'?" Even Mrs. Mother smiled, and they retraced their way to the cheerful room above.

But Mrs. Mother had not finished with the subject. "I share the blame," she said. "I have been studying at home with my little Lois ever since we moved here. But last Sunday I came to discover, if possible, the reason why both my children lost interest in the church school after leaving the Primary Department. I find that my

children are not exceptional, for seven out of ten in Duncan's class dropped out in the two years following promotion. Two girls have already left Elizabeth's class in two months. Only five juniors were in the morning service of worship last Sunday and two of the five were mine, who are obliged to remain. When will the church-going habit be formed if not while they are juniors?"

The Pastor spoke hastily. "I have noticed and regretted the absence of children. If the parents would insist and the teachers urge——" He stopped helplessly. "If juniors did stay, would they not carry away a sense of boredom which would act as a deterrent in the future? Has the service been planned with a thought of boys and girls?" Mrs. Mother questioned. "In our home we feel that it is supremely important that our children should learn to enjoy the church worship."

There was a moment's strained silence, then Mrs. Mother undauntedly continued. "Another discovery was made on Sunday. The Primary Department had suitable lessons. I speak from the standpoint of a public-school teacher. There were Bible stories—Graded Lessons, they call them—with attractive type, pictures, and handwork. But in the general school I found that the unfortunate juniors were compelled to study the same lessons used by my boy's grandfather in his adult class. The title and memory verse were sometimes different, but all studied the same Scripture passage. Many of the lessons were purely didactic, without action or story element, and I was not surprised to observe inattentive, bored pupils and distressed teachers. Any public-school teacher would smile at the absurdity of expecting fourth-grade and university students to use the same lesson."

The Superintendent now interposed: "But, Mrs. Mother, how can we secure unity in our service if we use different lessons? I ask this in perplexity, for I am an inexperienced superintendent and I, too, am troubled over the marked decrease in junior attendance and the still greater loss in the Intermediate Department."

Mrs. Mother eyed the young man quizzically. "Do you care enough to feel no offense if I speak frankly? Is unity the greatest goal to be sought? Is it not of slight importance compared to retaining the interest of your pupils? Forgive me; I am prejudiced. I believe that if it came to a school's choice between the Graded Lessons and the so-called 'Improved Uniform,' it would be better to set grandmothers and grandfathers at work upon Junior Graded Lessons rather than to lose the lads and lassies.

"May I say more? Has our church ever considered the opening program of our school? Again forgive me," she smiled disarmingly at the tall young superintendent, "but it has been practically the same ever since I was a child. We evidently thus paraphrase the Golden Rule, 'Do unto others as others once did unto you.' The same old program! Tennyson was in error in saying, Orders change—the old gives place to new!" Mrs. Mother's eyes danced and even the Oldest Deacon smiled. The mother went on.

"Three songs—'Has any one a choice?' A resultant medley lacking a dominant thought. Then a long prayer, dealing with subjects foreign to a boy's interests. A junior, alive and normal, finds some occupation more interesting than listening, and the seeds of irreverence are sown. The reading of a lesson—half the pupils under

twenty years otherwise engaged. Another song, announcements, and the school is officially, painfully and immemoriably 'opened.' I wondered last Sunday why we employ that term. Is a school indeed so fast closed? Does such a key open anything except a state of apathy or disorder? If I were a superintendent I would prefer a can-opener or a burglar's jimmy!"

All laughed. "But what would you use?" asked the young Superintendent. Mrs. Mother replied: "Some appeal to human interests, to our natural desire for variety, or curiosity, or better still our love for stately forms, our innate sense of awe and reverence. Have not all these a real part in preparing our hearts for the study of God's Word?

"But let us return to our original questions. What does our church owe its juniors? A separate Junior Department meeting at the church-school hour in a well-equipped and attractive room. Their own separate service with its training in worship and in consciousness of God's presence.

"Nor is that all. Pastor, I plead for a church service with a place for the participation of juniors." "Oh! A Junior Church," interrupted Sister Black. "No, not necessarily," said Mrs. Mother. "A Junior Choir singing from their place in the pews: a prayer for the children; a few morsels of food, one illustration prepared with the lambs of the flock in mind. Oh; it is time to begin prayer service!" Mrs. Mother stopped hastily.

"No," cried the wise old Pastor. "God has given you, with your mother heart and teacher's mind, a message for us all. It is raining, few will come, but let us hear all, and then in prayer we will seek the solution."

So Mrs. Mother continued: "We adults have our prayer-meeting, our missionary societies, and study classes. Most of the young people are in their own organizations. Do not our boys and girls also need self-expression, training in prayer, in church duties, in committee work, and in leadership? Do they not need more extended instruction along lines of missionary work, in self-control and temperance? Can our church perform its whole duty to its juniors in one hour and fifteen minutes of church-school work once a week?"

"That is just what I've always held," the Missionary Lady spoke quickly. "I've wanted to organize a missionary band, and several of the little girls promised to join and help sew and paste cards, but some objection has always been raised." "We had a mission band when I was small; five girls and one boy—he died later," said the Youngest Teacher, *sotto voce.*

"Ah," said Mrs. Mother, "but there are new and wonderfully interesting plans for juniors now which surely will draw boys as well as girls. At present we duplicate effort. My two children brought home on one Sunday four mite boxes, two from the church school, two given by the Ladies' Society, all for the same purpose. Do we not need some plan of correlation?"

A lady wearing a little white ribbon bow spoke earnestly. "For years I have wanted to organize a Loyal Temperance Legion among the children, but we lacked leadership. I cannot work with little folks, but I have the information, the pledge cards and other helps, if you want them now."

An enthusiastic young voice arose, "If you really want to do something"—the Youngest Teacher's face was

aglow—"I'll help you organize a Junior Society. At every State Convention of our Senior Societies our delegates are nearly mortified to death because we can't report a Junior Society as the others do. So we fail to get the honor due us for our other work."

"What about a Week-day School? Isn't that the latest?" asked Deacon White.

The Pastor turned to Mrs. Mother. "See what you have begun! A separate Junior Department, a Junior Church, a Mission Band, a Loyal Temperance Legion, a Junior Society, and a Week-day School—all in five minutes! May I ask, for information only, where you will find in our small church leaders for all these most helpful organizations?"

Mrs. Mother surveyed the proponents of these various activities and at once dismissed four as impossible leaders because out of touch with junior life. "Each plan would bring a genuine contribution to the lives of our juniors," she said, "but can we not devise some way to secure their benefits without separate organizations? In our home it is not considered necessary to have a separate guardian to provide food, another clothing, another recreation, another to supervise home study, etc. One set of parents administers all. Though, as Duncan once put it, 'It's the fathers who talk most about what you've got to do, but it's the mothers mostly that make you do it.'

"Why not choose a Board of Religious Education to do the 'talking,' to decide upon the needs of the juniors of this church, then appoint the man or woman who best understands this period of life to execute our plans through one compact organization? This Church Junior Group could carry out all these activities at different

times; possibly, to add variety, under different names. But a correlated program would be offered to the entire group of boys and girls."

"Would it be under the church school?" asked the superintendent doubtfully, "Or under our Senior Society's direction?" asked the Youngest Teacher, "Or under our Woman's Missionary Society?" began another voice.

Mrs. Mother laughed merrily, then spoke seriously. "The church must come first in all our thought. Let the church appoint a Board which shall divide our entire constituency into different groups for the whole task of religious education: in one group little folks under school age; then the primary children; a third group of juniors; a fourth group of intermediates; a fifth of seniors; a sixth of young people; and a seventh composed of adults. Then, after careful consideration of especial interests and needs, a principal or leader would be placed in charge of each group as executive officer to coordinate all organizations and all activities."

"But one person could not direct all," interrupted Deacon White. "One person could not attend all sessions of his group," corrected Mrs. Mother, "but he could unify the program, supervise and counsel with the assistants in charge of each respective agency. Then, too, we would avoid the multiplication of organizations." "Amen," the Pastor interrupted. "I sometimes think that the people at the headquarters of our various societies lie awake nights devising new machinery to unload upon us, unaware of the fact that we already lack sufficient leadership to keep our present number of wheels going."

Mrs. Mother hesitated. "Why not have the Junior Group function as a Junior Department at the church school hour; as a Junior Church Attendance Band at the sermon hour; as a Junior Society either on Sunday afternoon or on a week-day morning or afternoon, if we desire, as I hope we shall, a week-day session; as a Mission Band and as a Temperance Band once a month at the Junior Society hour? Thus Bible and missionary instruction, worship, social activities, community service, dramatization, handwork, Bible memory work, church hymnology, geographical drills, could all be offered to the entire group—not to small, separate, and competing fragments." Mrs. Mother's rapid utterance left her breathless and her hearers silent for a moment.

The Superintendent questioned doubtfully. "Under this plan is the church school relegated to a minor place? Would you abolish all our credit systems and contests?"

"No, no!" she cried. "I would substitute a *church* credit system in which attendance and successful work in all of these different sessions would alone bring full honors. So we shall assist in full, well-rounded, symmetrical development of Christian character. Don't you think it possible"—her voice was anxious—"we might overcome the growing indifference of boys and girls to the church by banishing depressing monotony and introducing to them the many rich and varied interests which cluster around the Christ life? Would they not then recognize in him their Leader and Saviour, and gladly give all their wonderful young energies to his service?" The voice of the earnest little mother trembled over the last words.

"Let us pray," said the Pastor.

CHAPTER II

JUNIOR BOYS AND GIRLS

The plan for a unified program will be welcomed, first, by those who believe that the whole should be recognized as greater than any of its parts. Our children and youth should learn to give supreme loyalty to Christ and his church, not to any one of the church's many subordinate agencies which are merely the forms through which the church functions in carrying out her Master's orders.

Those enthusiastic workers who are tempted to magnify one organization alone will also approve the plan, for they will agree that all should be brought into vital relationship with their particular agency. The present system of independent and often competing organizations defeats this.

Frequently a church with a separate Junior Department has a Junior Union or Society in which only a fifth of the juniors are enrolled. In one of our churches the Mission Band had been organized from a sewing-class. Naturally only girls had joined. When the unified program was introduced, every boy in the Junior Union became a member. What will this mean years hence? Facts are the fuel that kindles missionary enthusiasm. Boys as well as girls need the missionary fire, if the kingdom message shall blaze its way from outpost to outpost along our " far-flung battle-line."

What is the first step toward a unified program in the typical case presented? The election by the church of a Committee or Board of Education, or Christian Education, which shall prepare and direct programs covering all the desired activities for the groups usually described as Primary, Junior, Intermediate, Senior, Young People, and Adult.

It is usually necessary, as at Faith Church, to have some one present to the church officiary the need for such unified effort. We are concerned in these pages only with the junior interests.

Trustee Conservative had been absent from the prayer-meeting, but had heard rumors of projected changes.

"A separate Junior Department, a Junior Society, and a Week-day Session for study and training in worship! Fads and nonsense! Let the children be taught worship at the family altar, I say!"

He addressed the Pastor, who answered mildly, "But five-sixths of our boys and girls come from homes where no family altar exists, and two-thirds from homes where the parents are not even church attendants."

Trustee Conservative blinked for a second. Then he returned to the charge. "They could learn to worship in our main school and in our church service if some one made them keep still. If I had children, I'd bring them up to be little men and women, not noisy, irreverent imps. This modern departmental idea is only a fad of the day. The ways of our fathers are good enough for me."

Yet in all except religious education Trustee Conservative kept abreast of the times. At the Rotary Club he discoursed most eloquently upon progress. He drove a

car of the latest model and lived in a beautiful, modern house. He was one of the first to install a radio. His father would have marveled at the change in the old homestead.

But the Trustee was influential and must be reckoned with. The Pastor therefore arranged for a church banquet for the official boards, the officers of all its organizations, and the church-school teachers. He asked Mrs. Mother to address the group and to interpret boy and girl life.

"Remember," he cautioned, "that your little audience tonight will not be impressed by learned quotations. Introduce them to junior boys and girls, as you know them."

Mrs. Mother began her address by turning to Trustee Conservative, her neighbor. "I would like to drive your beautiful new car, Mr. Conservative, tomorrow afternoon along the River Road to the Glen." The trustee registered surprise. "Why—why—I didn't know that you ever ran a car. Oh! You are jesting!" "No, I never have driven, but I love automobiles, and I know just where I want to take yours." "Well, certainly," said the bewildered Trustee, "I will arrange for the trip in some way, but if you are not thoroughly acquainted with a car, it might prove a costly experiment to attempt to guide it. A car has rather intricate mechanism, you know. Have you a license?"

"Don't be alarmed," Mrs. Mother smiled. "I am using your car at this moment, but only as a parable. As you hint, the State requires a license which shows that the possessor has studied and mastered the inner workings of a car and can safely guide it. Has our church

ever attempted to study that it may wisely control the mechanism—the nature—of a junior boy or girl. This, too, is intricate. 'I thank you for that word,' Mr. Conservative. Experiment here is also costly—again 'I thank you'—for who shall estimate the value of a human soul? Costly? We have lost in our experiments sixty-five out of every hundred children who have come to us. Wreck and disaster mark the path of the past.

"The result of our years of effort throughout the United States was disclosed through a recent survey. Twenty-seven million boys, girls, and youth under twenty-five years of age are not even enrolled in any Sunday school. Is it not time to discard old methods for more potent ones?

"Tonight let us study this most intricate machine, the junior. Let us find what levers of instinct and of interest lie within our reach. Let us discover what brakes of reason, will, choice, and habit, may be set in some hour of crisis when a precipice of passion or folly suddenly confronts him. We shall not consider methods nor organization, but the junior 'as is' and his needs.

"What is the first impression made by him upon the most casual observer? Noise! Life! Energy! Incessant motion! Diseases incident to childhood vexed preceding years. Nature seems to grant to the junior comparative immunity, a time of recuperation for storing up of strength before he enters the stormy, trying years of adolescence.

"Perhaps never again in his life will he feel so keenly the sensation of boundless, rushing energy. One writer suggests: 'Think of how you feel some fine, crisp morning after a good night's rest, awake and ready for the

day's task. Then multiply your feelings of strength and energy ten times. You are ten times as hungry, ten times as desirous of shouting and singing, ten times as good-natured, ten times as full of mischief, ten times as eager for the next act. This is the junior.'

"Yet we stupid adults groan at his activity and would decrease his chief capital by continual repression. One day on the train I heard a grandmother complaining to a younger woman: 'I don't know what's the matter with George this summer. He used to be such a nice, quiet little boy when he came out on the farm to visit. This year he acts as if he were on springs and he wants to throw at the cat, the chickens, the swallows, and everything he sees.' Cheer up, grandmother! George has only the disease of glorious youth pulsing through every nerve and muscle. Alas, that he will outgrow it and eventually be as content as you to sit still and do nothing!

"This bubbling, riotous life finds itself most at home out of doors. A snow-storm sets every nerve tingling in my lad. 'Oh boy! I'll eat my breakfast in a jiffy and be out!' he shouts, and soon is racing with the wind. The forest, the river, are places of infinite fascination. The girls also seem to find some deep, half understood need wholly satisfied when working among the flowers or when out on the hillside.

"A lad in Milwaukee wrote as a public-school task a brief essay on 'Breath,' which reveals clearly the junior's feeling: 'We breathe with our lungs, our lights, and our livers. If it wasn't for our breath which keeps our life a goin' through our nose, we'd die when we are asleep. Boys breathing in a room make carbonicide. Carbonicide is the most poisonous of living things, dead or alive.

Boys ought not to breathe in a room. They ought to wait until they get outside.' They would gladly do all their breathing out of doors!

"How shall we wisely deal with this creature of energy and noise, this lover of freedom and nature? Shall we take him to school on Sunday morning, place him on an uncomfortable, high seat with his grandfather and other adults, for an hour and a half? Shall we give him an adult service with long prayers and hymns far outside his experience and interests? Thus we create inevitably a sense of captivity and of boredom which later brings revolt. 'Many turn away from religion because they did not enjoy the dish in which it was served to them in youth.'

"He needs his own department, with programs adapted to his active nature. There must also be a place in our plans for outdoor activities, for hikes, swimming, nutting, and skating parties. If a teacher is unable to share in these, then the church should make adequate provision, for it owes its juniors Christian fellowship in God's out-of-doors. There the heart is most open to spiritual truth. Jesus led his youths in training more than a hundred miles on long mountain trips. A nephew of Dwight L. Moody surprised me by his answer to a query: 'The man who most influenced my life was a teacher who went with our class on long Saturday-afternoon walks, where in some way we caught a vision of what virile Christian manhood meant.'

"To take these high-powered, high-geared engines, and place them under the control of a gentle, tired, non-comprehending, elderly woman spells disorder and unruly conduct. Then, at the next teacher's meeting, dismal

prophecies will be voiced concerning the latter end of these lads who are, after all, only healthily energized.

"I recall an old illustration. In a certain roundhouse was this sign: 'No engine allowed to leave here with less than one hundred pounds of steam.' Every junior classroom might well have this rule, 'No teacher permitted to enter here with less than one hundred pounds of steam, of energy, and enthusiasm.' A tardy, breathless, or sleepy, listless teacher comes with ten pounds or less of steam. The boys and girls arrive, full to capacity, one hundred pounds plus. Some one is run over, but it is not the pupils! Whose fault is it?

"This sense of power and vitality makes tests of strength inevitable. Those who are now deacons, trustees, and, yes, ministers, once understood this and knew that fighting was not wholly malicious. Mrs. B—— told me tearfully, 'I thought K—— was a Christian boy, but last Sunday he and a new boy actually fought within sight of the church steps!' 'Why?' I questioned. 'I asked the other pupils, but only learned that they have been daring each other ever since the new boy came and had to have it out.' 'Have they shown anger since?' 'No, that is the strange part of it. I saw them go on arm in arm ten minutes afterward.' 'Well, that is better than the spirit of some deacons,' I ventured to say.

"Forbush says, 'Fighting indulged in makes a bully; repressed altogether, a coward.' If you want a normal, courageous man let the 'fight' in the boy alone. Tell him he must fight for principle or to defend the weak. In later years he will fight whole-heartedly and bravely for a cause, perhaps the cause of righteousness in his own city.

"Our young Indian seems to share his prototype's contempt for the squaw. This is manifested by alternate moods of teasing, tormenting, and of lofty aloofness. The girls return this in full measure. Said Betty, a junior: 'I hate all boys. No, of course, not K——, because he is my brother'—a moment's pause—'but if it weren't wicked to hate your brother, I certainly would!' It is evident then that boys and girls should be placed in separate classes, even on stormy Sundays. Their far different interests also require different lesson approaches, different social and expressional activities.

"The instincts of competition and emulation are now very strong and can wisely be utilized in contests of memory, skill, and faithfulness. Set boys against girls and watch the accelerated pace in reading missionary books, in learning Bible chapters and church hymns, and in the development of desirable habits of punctuality, giving, church-attendance, and daily Bible reading.

"The reasoning powers are now beginning to develop. The junior finds joy in consecutive mental steps. He loves puzzles and riddles, and this determines the character of memory drills.

"He can be taught to weigh action and to make right choices. We begin to discover a keen sense of honor and of justice upon which we may unfailingly rely in all competitive activities. Now we train them in fair play and in accepting defeat in the spirit of a Christian and a sportsman. My junior girl's face showed a pucker of frowns when she suffered defeat in our first memory drills at home. We fought that battle together, and now she can smile at her brother's victory. Our church should furnish a training-ground for such virtues.

"The senses of time and space awaken now. Chronology and geography open new fields for these fresh, keen minds. A junior boy in a New York City church school asked me in surprise: 'Is Jerusalem a real city? I thought it was something like—oh, heaven, you know.' They can learn to make relief-maps of Palestine and models of Oriental objects which furnish a rich background for Bible stories and Bible truth. The junior's most characteristic question is, 'What can I do next?' The church answers usually by saying: 'Keep still! Passiveness is an element of godliness.' Poor juniors!

"The constructive instinct is at its height. The boy's backyard reveals aeroplanes, engines, tunnels, and tents. The girl makes houses, furniture, and dresses for her dolls. She begins to revel in painting and embroidery; she starts many things and finishes few. Shall we bind the pupil to the church by the cord of this new interest? We can utilize this instinct and the junior's capital of energy in service for others. During the Week-day Session many articles which will help the needy and sick can be fashioned by skilful young fingers. We preach service but offer too few opportunities to serve.

"The little child constantly pleads, 'Let me help!' 'Wait until you are larger,' is the usual reply. Thereupon the spirit of helpfulness dies of inactivity, and the parents later complain because the children are lazy and selfish. In church and school we tell stories of noble service, saying, 'You must help the world when you are older,' but we fail to place in the child's hand now some simple lever with which he may give immediate aid and thus whet his eagerness. Consequently his desire to serve dies.

" The boys and girls enjoy fellowship in service, as well as in play. The little child is content to play alone. Later he loves to play with other children, but still enjoys individualistic action. Now as a junior he begins to find pleasure in group work and play, and to kindle over class victories. Both boys and girls begin to form secret and short-lived ' clubs.' I prefer to have my children express their group desires of this period in safe surroundings.

" Why should not our junior classes bear worth-while names, possibly in some cases secret, with only the initials known to outsiders? There may even be a password, a grip, and for the twelve-year-olds a simple ritual of admission. Long processions of gray-haired men attired in gay silks, velvets, and strange headgear frequently parade our streets and seem to indicate the power and persistence of such associations."

Trustee Conservative nodded assent. Mrs. Mother continued: " Bind the entire junior group in a larger fellowship, give them a slogan, a song. Create an *esprit de corps,* and you help to hold them in the church.

" The junior revels in another newly-discovered power. It is the period of the ' reading craze.' Do you recall entering upon some task with an enthralling book secreted within reach when the eye of authority should turn from you? Do you recall the time when you sat up in bed to read the end of some exciting tale and afterward the delightful thrills of fear which crept down your spine as you lay there in the peopled dark? Read they will, but we may determine what they read. They thirst for the actual. Real adventure such as some of our missionary tales present, will create ideals of service and

of Christian heroism. I met eleven-year-old H—— with a book under his arm. 'Say,' he greeted me confidentially, 'I'm going as a missionary and scientific explorer to Persia.'

"The normal junior takes himself seriously, but sees a joke in every happening. Crude humor is one of his characteristics. He is not irreverent, only unreverent until rightly taught. The girls are entering the giggling period which tries the souls of stanchest adult friends. Remember that doubtless we once giggled, giggled, and outgrew it, as they will. Wise leaders and teachers wear shock-absorbers, laugh with the juniors, and lead on to worth-while things.

"Did you ever, without laughter, investigate a boy's pockets, heavy with treasures? The collecting instinct reaches out to buttons, stamps, snakes, nails, butterflies, turtles, and on *ad infinitum*. In a certain Junior Department the youngsters were asked to deposit on a table anything which came from or pertained to China. At the end of two weeks the table was loaded, and the pupils' interest keen in that land chosen for their day's study.

"In the junior period the habits of a lifetime are being formed. Giving which means self-denial, as well as tithing; the control of appetites; temperance; purity of thought and language; daily Bible reading and daily prayer; punctuality and church attendance should be rooted in the junior years. Many of these habits can be stimulated in growth by a credit system based upon character building. Honors and recognition are valuable aids.

"As we survey the usual Sunday-morning adult audience with half a dozen juniors present, the query unfail-

ing recurs, 'How can we expect a church here ten years hence?' In one large Eastern city, for many years, the Sunday-afternoon church school has widened the gulf. The children have seldom entered a morning preaching service. The result is now apparent in the small congregations and few young people gathered in the stately old edifices at the morning hour. It has been a mistaken and short-sighted policy.

"We must face squarely this matter of church attendance. Junior leaders must be required to set an example, but also the service of worship must have a place for the participation of juniors who, unlike adults, detest inactivity.

"In the past as a result of the 'good old methods of our fathers'—that is, the massing of children with adults in Sunday school services and the use of the Uniform Lessons—Bible memory drill work was so utterly neglected that today it is unsafe to ask an ordinary church audience to repeat more than the Lord's Prayer and the Twenty-third Psalm. Yet most present have studied (?) the Bible as the sole text-book of the Sunday school for at least twenty years.

"The minds of juniors are free from anxiety and from mental strain. It is God's best time for memory work. Verbal memory is at its height. Meanings are grasped more easily later, but words and phrases now. It is called the 'Retentive Age.' That which the junior frequently repeats becomes a permanent possession. We may by drills, honors, and recognition place Bible treasures of comfort, strength, and warning in their hearts. The half-hour lesson period once a week is too brief to get best results. We need the additional time afforded

by a separate Junior Department, a Junior Society for worship, and the Week-day Session for further instruction and expression.

"Hero admiration begins now and reaches its climax, hero worship, in the following years. Happy the parents and teachers whose strength and winsomeness make them heroes and heroines to these open-eyed worshipers!

"It is but a step to lead them to your hero, the Christ. Love and loyalty to the Saviour are natural results of true example and true teaching. There is not the struggle of the later years. Never again will confession of Christ come more easily and naturally. There must be a special place and hours of training for this critical period.

"In the face of such evident need shall any adult say, 'We must keep the juniors in the main school for we enjoy seeing their bright faces'? No! These lads and lassies are ready. They wait for the church to call them to Christ's side and to train them in his service.

"What shall we answer?

"The need of the child is the law for the church."

The representative group had listened to Mrs. Mother attentively. When her message was finished, Trustee Conservative moved the appointment of a Board of Religious Education, and the furtherance of the suggested plans for juniors.

Draw three parallel columns on a sheet of paper. In the first, place the characteristics of junior life; in the second, after careful observation, write opposite each the name of a junior who reveals that particular characteristic; in the third column suggest by a word a means of controlling or utilizing each characteristic.

CHAPTER III

ORGANIZATION

A church hears and determines to obey the command, "Teach and disciple," that is, "Teach and train." It decides to carry on a unified church program. The first step is the appointment by the church of a Board of Religious Education which shall survey conditions and outline the new program of instruction, training, and expressional social and service activities for its seven groups.

Where only one or two individuals have caught a vision of possibilities it may be best at first, as in some churches where I have served, to attempt to unify only the work of the junior-age group.

The Small School. Two junior teachers may decide that their boys and girls need more than church-school teaching. If they cannot induce the church to appoint a Board these two may, if they will, carry out in essence every plan suggested.

From several years' experience in a very small school and observation of many others, we know that two or three workers, leading alternately if they choose, can give in one added hour each week this entire program. Their smaller group makes possible more types of work in less time.

Most of these plans have been used where there were only a dozen juniors. The superintendent and

two teachers divided the honor of all the positions without the titles.

Develop your young people by giving them positions of service. We often overlook possible helpers because of their youth.

Members of the Board of Religious Education. The pastor is a member ex-officio. Each interest which the Board seeks to foster should be represented, not necessarily by an officer but by members qualified to advise regarding the objectives of their respective organizations. The interests of missions, temperance, community service, social and physical recreation, the church school, and the public school should have the best possible representation on such a Board.

Junior Organizations. The Board may decide, as at Faith Church, to provide first a Junior Department; second, a Junior Society which shall in turn furnish missionary, temperance, and community service information and work; and third, a Week-day Session for expressional activities.

Junior Leader. This individual should possess a broad vision of church work as a whole and a sympathetic understanding of boys and girls. We assume, of course, a vital Christian experience and a genuine Christian life.

Preferably this officer will superintend the Junior Department because all the juniors attend church school. If possible, she will also lead or assist in the Junior Society which brings her in contact with every interest of the juniors. She will in every case supervise programs for the Junior Society and the Week-day Session. She acts under the advice of the Board

and is responsible to that body. She nominates assistants, officers, and teachers who are appointed by the Board. It is desirable, though not requisite, that these assistants should participate in some capacity in more than one organization, for this tends to unify the work. For instance, at Faith Church the missionary assistant who brought suitable stories, dressed children in costumes, etc., for the Junior Department on the first Sunday of each month, was in charge of the Mission Band and furnished missionary service for the Week-day Session during the same week.

THE JUNIOR DEPARTMENT ORGANIZATION

The Junior Superintendent who keeps all machinery in motion without perceptible friction, is always gracious, prompt, and effective—in other words, Spirit-filled. She calls forth loyalty by her own untiring faithfulness and unstinted recognition of worth in others.

" First Assistant " or " Platform Superintendent " or " Door Superintendent." This officer is the Junior Superintendent's " understudy," who is kept constantly in touch with all plans and is ready to take the higher place in an emergency. A genuine Elijah has an Elisha in training. In some schools this officer is called Platform Superintendent and conducts much of the program. The superintendent is then at liberty to greet parents, assign new pupils, explain to visitors the work of the department, and help substitute teachers in class details. If the superintendent prefers to perform the platform duties, the assistant carries the

other end of the burden and is known as "Door Superintendent." The assistant may be in charge of the Junior Society or Week-day Session.

Missionary Assistant. As has been hinted, the ideal person for this position is the leader of the Mission Band. The missionary stories, dramatizations, and costumes used in the Junior Department on the first Sunday of every month will increase the appetite of the boys and girls for the approaching meeting of the Band and will give zest to the week-day missionary service of which she has charge. She will direct the juniors in decorating the room for this special Sunday and in preparing posters.

In our typical case, Mrs. Mother had the missionary passion and thus was able to present missionary programs. The "Missionary Lady" who knew interesting facts but not children, was assistant, and aided greatly in furnishing suitable material for the three sessions each month.

Temperance, Community Service, and Band of Mercy Assistants. Ideally, all these are connected with the Junior Department and also aid in the Junior Society at the monthly meetings devoted to their special interests. They regularly provide material for all programs and aid in its monthly presentation.

Handwork Assistant. A certain public-school teacher rendered an invaluable service by coming to a Workers' Council and training the teachers in modeling, the making of relief-maps, and the use of clay and plasticine and pulp. She also was in charge of the annual exhibit,

Junior Secretary-Treasurer. This officer will record attendance in the Junior Department, in church, and in Junior Society, though she may delegate the last task. She reports to the church-school secretary and treasurer the attendance and offerings of each class. She sends out the quarterly reports to the parents and attractive notices of Workers' Council and Parents' Meetings. She keeps two card index boxes; an enrolment box giving full information concerning each pupil and his parents, and a birthday index box with cards arranged by months for convenience. Some schools place this officer in charge of substitute teachers. She notifies them of all departmental meetings and gives to the First Assistant ample warning of vacancies.

Secretary of Credits and Contests. Junior Departments thrive on emulation. "Vie with one another in good works" is a good department motto. This makes necessary an exact credit system and a secretary. (See Chapter IX on Incentives.)

Pianist. There seems to be something in the musical temperament which makes punctuality difficult. It is essential that this officer should be absolutely reliable. Soft, reverent music creates the right atmosphere before the session begins. This officer can aid in discovering suitable songs. In one school the pianist has charge of all decorations except those for missionary occasions. In another she plans four departmental parties each year.

Song Leader. This position is best filled by a woman. The boys will sing more heartily with a man chorister, but their voices are not attuned to his

deeper tones. One of the men teachers may occasionally lead certain songs. In one church where I served we had no instrument and competed with the general school's piano on the other side of folding doors; a man's voice saved the situation. In another church, one song leader preferred "jazz" and thought the great church hymns "too slow." Others prove unwilling to respect the time limit. Appointment for only a month solves these problems. A leader who helps the juniors to "make melody in their hearts" as well as with sweet ringing voices, is indeed a treasure.

The Workers' Council. Here is the germinating-bed for all the seeds of progress. Here the superintendent can create an *esprit de corps* which will lift any school from its ruts. But the time? "Our workers are all so busy."

Church Night. "Church Night" is finding a place on the weekly calendar of many churches, both in small towns and in cities. Christian fellowship, specialized instruction, unification of church ideals, and a spirit of loyalty are easily discernible fruits. Some who ask in a superior way, "Must you feed Christian workers to induce them to come?" might well recall how often our Master Teacher in his brief ministry used the mealtime. Many of his great teachings were uttered in Bethany at the tables of Simon and of Lazarus; in Capernaum at Levi's table and at that of the chief ruler. After breaking bread with the three at Emmaus, "their eyes were opened." He appeared to the eleven "while they sat at meat" and even ate with them. The Lord of Glory prepared break-

fast for the fishermen, and not until they had eaten did he give them the commission "Feed my lambs." (In Chapter V, see "Programs for Workers' Council.")

The Basis of Grading. Some church-school leaders advocate grouping by ages; others prefer public-school grades as a basis. The stage of religious development would be a better basis than either, but who would determine this? And what a turmoil would arise in the adult Bible class if this test were rigidly applied!

Does the school grade determine the pupil's knowledge of our chief text-book, the Bible? No. Will the overgrown or delicate lad who has fallen below his grade willingly accept a place in church school beneath that of his comrades in play? Does public-school promotion necessitate church-school promotion? The age basis seems to lessen the friction of grading, but attainment must also be considered. The lower limit is universally accepted, for the nine-year-old pupil has outgrown primary methods and needs the Junior Department, but the upper limit is still a matter of discussion.

The Place of the Twelve-Year-Old. Many statements regarding the so-called "New Plan" or "Plan II," and the "Old Plan" or "Plan I," seem at first glance to imply that the old Sunday School Council of Evangelical Denominations gave its sanction to the removal of the twelve-year-old pupil from the Junior Department. As a result, many schools, desiring to keep in step, have plunged their unfortunate twelve-year-old pupils into an adult service of worship and

have thereby greatly injured their Christian development.

After full discussion of the proposed grouping of three years each in Primary, Junior, Intermediate, and Senior departments, the ultimate decision of the Council made the twelfth year optional and placed it in both the Junior and Intermediate groupings. The word "optional" was starred, and a footnote said, "Unless there is a separate Intermediate Department the change from the Junior Department is not advised." As there are comparatively very few Intermediate departments with their own separate worship, only a few schools would be affected by this suggestion.

The Keystone International Graded Lessons are so arranged that any school may order the prescribed course for the twelve-year-old pupils, Course VII, The Great Leader, and classify them in either department, i. e., first year Intermediate or fourth year Junior.

The new grouping corresponds to that of the Boy Scouts, Camp Fire Girls, and Junior High Schools, where organized. It associates the twelve-year-old with early adolescents. Experts disagree upon the advisability of this step. Josephine L. Baldwin, a junior superintendent of many years' experience and a well-known writer and speaker, says, in "The Junior Worker and Work," "At present this grouping, Plan I (the Old Plan), is the only one that has been tested in any large way, and junior leaders generally throughout the country are satisfied with it."

The new grouping was tested very early by some

progressive schools, which believed that twelve is the crisis year of the preadolescent period when, under careful training, a large number of boys and girls thoughtfully and seriously make open confession of Christ and enter his church. The question resolved itself into this: Where will such a decision most naturally and easily be made? Will it be in a familiar environment where the twelve-year-old pupils are acknowledged leaders of their fellows, or in a strange room with new teachers, where the pupils of this age are the youngest and therefore followers?

A large Minneapolis school in which ninety-two per cent. of the junior graduating class annually had entered the church, was among the first to try the New Plan. The number of those who became Christians diminished so rapidly that in two years they returned to the "Old Plan," so called. In a large California school the pastor reports that the conversions of twelve-year-old children dropped to half the former number. Both these schools had strong Intermediate Departments.

The spiritual development of our boys and girls must be our first consideration. A democratically minded Board will prefer to study its own conditions and make its own decision. It may be wise to promote individual pupils whose development is beyond their grade.

Modern Junior Departments have no problem of discipline with this year. The fourth year pupils are constantly referred to as "our graduating class." They are called upon for special assistance in ushering, guarding the door during worship, hearing mem-

ory work before sessions, direction of committees for poster-making, and other help. They are a tower of strength in the department.

In the second church where I served the class of twelve-year-old boys rebelled during the process of organization. Leo, black-eyed and temperamental, came to me. "Our fathers paid for that orchestra, the pictures and nice carpet up-stairs, and now you want us to go down to that old dark basement 'feed-room';" his eyes flashed and then filled. "I'm not crying because I feel like crying, but just because I'm mad," he explained. We asked these boys to try the department six months, until June. We made them officers, and gave them responsibilities. At the end of the period, the class voted unanimously to remain until October and upon graduation gave a picture to the Junior Department. Leo was again spokesman, and, with a boy's short memory, he said, "We chose the picture of the Last Supper because we liked it best and because we thought it fitted as this is often a dining-room."

Size of Classes. There should be a class of boys and a class of girls in each grade of the Junior period. Six or seven is the desired class number. We doubt if the Angel Gabriel would succeed with twelve junior boys! In England we found young girls and boys of sixteen successfully teaching classes of two and three. They were pledged to attend a weekly training-class; theory and practise went hand in hand. With a larger number of pupils, disorder and consequent discouragement might have driven these young teachers forever out of such service. A good teacher may

divide a large class and each week teach the lesson in advance to a young assistant.

Advantages of Small Classes. First, the problem of discipline becomes a negligible quantity. Secondly, teaching consists in both impression and expression. In a small class it is natural for all to participate in free discussion. Thirdly, it is impossible if the class is large, to secure through frequent calls the essential home cooperation. The teacher is the shepherd, responsible to God, to the church, and to the superintendent for the visitation of each home.

Mixed Classes. This is the period of sex antagonism. Discipline is made more difficult by mixed classes. Different life situations are already developing and different applications of truth are needed.

The Opportunity Class. "We have endured enough from F——. He has broken more than one teacher and is ruining his class. I intend to tell him to leave the school." The superintendent had reason for his decision. "Why not ask Miss D—— to try him alone? She is a fine teacher but left that class because of the nervous strain." We told F—— frankly that we wanted to keep him but had to protect the class, and that he would now have one teacher's entire attention. The experiment worked. Later, a shy and backward new boy was added. In six months both had progressed to the point of entering a higher class.

Jesus more than once taught a class of one.

Dividing Classes. Where an enthusiastic teacher and class bring in many recruits, the situation is a delicate one. It may be handled by separating during

the teaching period into "Divisions A and B" with a teacher for each group. The divisions will retain the class name and will be united in social and recreational activities.

This plan made it easy to separate two youngsters who were angels of light when alone, but imps of darkness when together. After wrestling with the problem we found that an alphabetical basis with H as the pivotal point, divided the class equally and separated the two lads. Our fell intent was undiscovered, and the change was made peacefully.

Hints on Grading. In regrading, promote the older, never demote the younger. Grade as soon as a pupil enters the school. Never allow him to become established in the wrong class, for if later it becomes necessary to remove him, a "surgical" operation may be required, and this is frequently attended by pain, inflammation of temper, and loss of the patient!

The Small School's Grading. One teacher may take the boys of nine and ten; another teacher, those of eleven and twelve. The girls should be similarly classified. In a very small school all the junior boys may be in one class and the girls in another. Much better work will be done by small classes with closest possible grading.

Where there are only two junior classes and these meet with the general school, one teacher may be the junior superintendent and the other the junior secretary. Records may be kept, honors given, memory work required, social life and service activities featured, promotion-day diplomas bestowed at a public service, and a Junior Department *esprit de corps* es-

tablished which will increase numbers and efficiency. Experience has proved this.

Substitute Teachers. Here is the weakest place in most schools. One school used a class of young men and a class of young women. Eight members were assigned monthly to junior grades whose lessons they prepared each week. Another plan worked well. Each junior teacher secured his own substitute for the year, promising to notify this person in advance and to provide the text-book. Usually personal friends were thus associated, and the sense of obligation was mutual. The secretary kept the list of substitutes and sent them invitations to Workers' Councils and to all social occasions. Several later entered the ranks of the regulars.

Men Teachers. It is recognized that a boy needs not only a teacher but a leader who represents the ideals of Christian manhood. This question should determine the selection of a teacher: "Do you want your boys to become men of his type?" Many classes have been lost because in order to obtain men teachers, we have appointed weak and effeminate ones or those unwilling to give the required time to details of credits, honors, and class activities. The church's school, like the maiden lady in that tale hoary with age, has sometimes answered the owl's "Whoo? Whoo?" with "Anybody—so it is a man!" The right man is far better than any woman as teacher of a boy's class. The wrong man is far worse because of his greater influence. The plan of a woman teacher and a man leader, with both in the class each Sunday, has brought excellent results.

Class Organization. Class names, class slogans, class colors, class yells, and class community service aid in gripping these youngsters.

Juniors, like their elders, enjoy holding office. The three winning highest credits in each class during a month, are appointed respectively President, Secretary, and Treasurer. Inexpensive blank-books are provided. The President and Secretary divide the class names and are responsible for visiting all absentees and reporting to the teacher. The President calls upon new members. The Treasurer keeps a record of total offerings and carries the gifts to the front at the proper time in the service.

The fourth-year officers also keep weekly record of individual credits and spur the negligent. The Treasurer reminds members at least a week in advance of the birthday offering. Enthusiastic Billy was heard suggesting: "Hey there, Joe! Grocer Smith wants an errand-boy Saturday. Your birthday's coming next week!"

Self-government. The reason for self-government is finely stated by Josephine L. Baldwin in "The Junior Worker and Work": "In the period that follows the junior there is a natural rebellion against authority, a tendency to throw off irksome restrictions of law. If up to that time the children have been governed wholly or largely from without, they are in no way fitted to take the government into their own hands. If they have not been allowed freedom of choice under wise instruction and suggestion, they do not know how to choose the right when the wrong is more attractive. The junior period is the God-

given time for establishing in each individual the power that leads to self-mastery."

The class officers constitute the Junior Council. Proposed rules are laid before them, discussed, often slightly amended, and then voted upon by the department. The rules are thus the creation of the boys and girls and they are interested in law enforcement.

JUNIOR SOCIETY ORGANIZATION

The junior age limit is nine to twelve. Younger children should meet in a separate group. The Junior Society, rightly conducted, offers self-expression and training in leadership. If possible, we give every member a definite task as officer or committeeman and hold him accountable for it. Among adults, committee work is often a farce. Some wrong cries out for righting and the church's conscience is aroused, but the appointment of a committee acts as an anesthetic, and the spirit of justice takes another nap. Juniors rightly trained to bear responsibility will end this condition.

Officers. The officers should be elected every quarter and should not hold the same position two successive terms. All should share the training.

The Election. My assistant in one church questioned the wisdom of placing the elective power in children's hands. We gave a very careful explanation of the duties of each officer and asked for prayers that those whom God wished might be chosen. The election was made by secret ballot and was entirely free from adult suggestion. The assistant said after-

ward, "The children's selection was exactly what mine would have been."

The officers are President, Vice-president, Secretary, and Treasurer, with the usual duties. The President appoints committees after consultation with the adult leader.

Committees. *Program.* Leaders are chosen and a three-months' program prepared and posted in the room. *House.* Decorations are provided and room left in order at close. *Lookout.* The Secretary assigns names of absentees to each member and report is made the following week. *Membership.* It is the duty of this committee to secure and publicly to introduce the new members. *Music.* Special music is provided each week. *Social.* New members and visitors are welcomed by this committee, which should feel that they are "keeping house for God" as they receive guests. The chairmen of committees meet for prayer with the young leader ten minutes before each meeting.

Committee Reports. Let the committee embrace the entire group and in every meeting let each committee in turn stand and report, "Work done" or "Work neglected." (See Chapter V, "Programs.")

The Junior Leader. This officer is preferably Superintendent, Assistant, or Teacher in the Junior Department. She should be able to rule firmly if necessary, yet must not be autocratic in heart, for a large measure of self-government should prevail. Many junior societies are a menace to the church, insidiously inculcating irreverence and disorder because of weak leadership. When an unruly society is in process of remaking, the new leader may find it wise to conduct

the entire program for several weeks until reverence has been regained and the prayer circle established. Then let an election and self-government follow.

Missionary Band. On the first meeting of each month the entire group of juniors functions as a missionary organization. The same officers and committees are in charge, for duplication of organization is confusing and unnecessary.

Full announcement is made on the previous week, and the committee work becomes a missionary activity; for instance, missionary music, program, decorations, literature, new members taking missionary pledge, and missionary object for offerings.

The Week-day Session on that week will have missionary service work or dramatization of missionary stories.

Other Organizations. The two preceding paragraphs apply also to the work of the "Loyal Temperance Legion," to Community Service Corps, "Bands of Mercy," or other distinctive interest. Instead of creating an organization for every activity why not "gear in" the new activity as an expansion of the work of an organization already set up?

We have only a few competent leaders with power to generate enthusiasm, to instruct, and to train. They have limited time and strength. Let us correlate programs and activities without multiplying wheels.

THE WEEK-DAY SESSION

Where community action has induced the public-school authorities to set aside certain hours each week

for religious education, it is possible to offer a high grade of work with separate classes and close correlation with the church-school courses. A principal and instructors, often ex-public-school teachers, are required. But before this desirable goal has been attained, the junior leader or some assistant may render valuable service in a week-day hour after school, called by some "Our Junior Club." A leader and a pianist are the essential officers.

FOR THOUGHT

1. List in one column that which this church ought to give the juniors in the line of (*a*) Instruction in Bible, Oriental customs, Missions, Church Hymns, Temperance, etc.; (*b*) Training in worship, leadership, committee work, etc.; (*c*) Expressional and Recreational Activities, such as home, community, and world service, prayer, song, dramatization, outdoor sports, etc. In a second column, opposite each need write the name of the organization or individual in the church specifically responsible for meeting that need. 2. Investigate the correlation of programs and activities existing between junior organizations in this church. Does each know what is done by the others? How can correlation be promoted? 3. How can the grading of the school be improved? 4. How can the Junior Society and missionary work be strengthened? 5. What per cent. of juniors attend the morning church service? Why? What can be done?

CHAPTER IV

EQUIPMENT

The Junior Room. In this discussion we return to the typical case presented by the Faith Church. "Where can we place a Junior Department?" was the first question. The Men's Bible Class occupied the largest room. "We cannot afford to lose men for the sake of an experiment with children," Trustee Conservative, teacher of that class, spoke with authority.

The basement was then suggested. "Gloomy and damp." Mrs. Mother's scorn was evident. The optimistic Youngest Teacher spoke, "And we can't afford to spend money on temporary improvements, for we hope to build soon." "When?" asked Mrs. Mother. "We heard that excuse three years ago when we came here. One group of children has passed through the cramped primary quarters, and a large number of juniors have been lost to the church during that time. How many more can we afford to lose?"

Some one suggested renting a storeroom near-by. "It's a poor home that sends out its children," commented Mrs. Mother.

Finally two trustees investigated the basement and found that the ground fell away from the south side at a distance of six feet. Excavating would admit sun, air, and light. On the next holiday, volunteers, men and boys too, worked like beavers, while the women

of the church furnished a hot dinner. When the excavating was completed, windows were set in; brown walls were tinted cream, and the woodwork painted white. A cheery room at slight expense was thus provided.

Most churches could improve their equipment. "Wait until we build" kills progress and injures lives. A room for assembly with adjoining classrooms is the ideal arrangement.

The Basement. If possible, avoid a basement room. Why do churches seek space by building down instead of up? No home thus plans for its young life. We are driven to the conclusion that the average church is either an incapable or a selfish mother of its children. Christ put the child in the midst, but his church seems to consider its basement a suitable equivalent.

If a basement is the only available room, it can be brightened by light walls, high candle-power bulbs, gay paper poinsettias, or pink cherry blossoms, or Milton Bradley's festoons of ivy. Let the children help in making flowers and decorating, for thus they will acquire that sense of possession which binds both youth and age to the church.

Churches Without an Available Room. *Plan I.* In one church where I served our new Junior Department used a large Baraca classroom for its opening service and then marched up-stairs for lessons as the men came down. The class teacher, Judge W., watched the number of juniors increase and became convinced of the value of such work. He yielded his room for the entire time, and induced the trustees to remove partitions and house his class elsewhere.

Plan II. One enthusiastic Junior Superintendent brought her department to such a room fifteen minutes before the general school's time of opening and so secured half an hour with her department.

Plan III. In a two-roomed country schoolhouse, the public-school teacher, who was also church-school superintendent, carried on the Beginners' and Primary Department programs in one room during the preaching service in the larger room. The Junior Department and the older folks shared the rooms at the following church-school hour.

A large down-town church has increased the attendance of children by holding the session for the two younger groups during the hour of morning worship. The juniors and others meet at 9.30 a. m. for the church-school service. This gives abundant room for all departments.

Plan IV. One church rented, cleaned, and decorated a storeroom a block away for its Junior Department. A room in an adjacent home has often been used.

Plan V. A tent with an oil-stove served one department for two years until the eyes of the church's purse-bearers were opened. Kittens' eyes require only nine days to open, but it is often a far slower process in the case of trustees and boards. The use of an unsightly tent is guaranteed to accelerate the operation!

Plan VI. As in the case first cited, the men of the church and the fathers of the church-school children have sometimes erected temporary additions on some holiday. We hear the objection, "This will spoil the architectural effect!" If necessary—Yes. We have

for years been spoiling lives in order to preserve architecture, traditions, and the sanctity of church auditoriums.

Churches with Large Buildings and Small Vision. There are still many churches which drive their boys and girls into an adult church-school assembly while the large auditorium remains unused. Here the adults might meet while the juniors occupied the Sunday-school room or vice versa. A shocked pastor objected to this plan. "We dedicated this as a place of worship. Those irreverent boys are, I fear, incapable of entering into the spirit of the place." "If the adult service has failed, as you imply, to train them in reverence, shall we abandon these boys or attempt another method?" was asked. The room held so sacred was often used for humorous lectures and concerts, but was too holy for children's Bible lessons!

One Room Schools. "There is always a way," said Barrie's Tommy. Some progressive small schools believe this. They shorten the adult opening to one song and a prayer offered by some one guaranteed to have the grace of brevity. In a moment curtains are drawn down one aisle or across the platform, and the juniors have their own service of worship, Bible drills, and study, safely sheltered from outside distractions. All honor to those who refuse to allow handicaps to keep them from the best work.

The Walls. Every room intended for the use of a department should have solid sound-proof walls. Ambitious pastors and general superintendents sometimes insist upon folding partitions because on two Sundays during the year large audiences may gather.

They are sacrificing the children's interests on fifty Sundays for a possible occasional emergency.

The Entrances. All entrances should be at the rear of the room. The eyes follow a moving object despite our best intentions. Yet architects constantly blunder at this point. Sometimes a rear window can be transformed into a door. If no other entrance can be made, high screens forming a hallway to the rear will help the situation.

The Floor. Inlaid linoleum in solid dark green is an ideal floor covering. It is sanitary, attractive, and deadens sound.

Chairs. The chairs should be seventeen or eighteen inches in height. Juniors should not use adult-size chairs. One church had an "Amputation Social." The invitation read, "Men with saws admitted without charge." The next Sunday the juniors had comfortable seats. The backs should be straight; the color, light brown. If the floors are bare, felt tips may be glued on the ends of the chair legs. A rural school, poor in equipment but rich in ingenuity, gave a social to which the ticket of admission was an old rubber overshoe. Round pieces were cut and glued to the ends of chair legs. One class of boys being "oft reproved" did not "harden their necks," but bought rubber tips for their chairs and exulted! A bare floor, chairs, and boys form a trying combination.

At Faith Church two larger chairs stand in front for the occasional visits of pastor and general superintendent.

Tables. Class tables should be from twenty-six to twenty-eight inches in height, semicircular or semi-

octagonal in shape. Many prefer folding tables if the room must be used for other purposes. Inexpensive tables are often made to order in box factories at greatly reduced prices. In many places the men of the church, in these days of high prices, have made both tables and chairs for junior use. Clever men have added to each table a drawer for sand and another for class supplies.

Musical Instrument. "We cannot start a Junior Department because we have no instrument," is a frequently used excuse. Does the day-school delay grading for lack of a piano? A violin is a fair substitute, and is far superior to that abomination, a baby organ. A pitch-pipe is frequently used. An autoharp is excellent. In a recent experiment we used a triangle for signals, and the department was led by a sweet, strong voice. Then, after a month, a girl brought her mandolin, a boy came with his violin, and an orchestra was begun.

Song-books. Many departments prefer song-charts. Artist muslin, India ink, a small brush, and a curtain roller comprise the material needed. The juniors sing far better from charts than from books. "Junior Hymns and Carols," and "Melodies," by Leyda, contain suitable songs. "The Hymnal of American Youth," by Augustine H. Smith, offers a high grade of music.

Screens. Screens are absolutely essential where there are no classrooms. If the class tables and blackboards are placed near the walls on three sides of the room, screens may form side walls between classes, and long curtains on a wire serve as front walls; thus

temporary classrooms can be provided at slight expense.

Home-made Screens. One department which needed screens, says Mrs. Voorhis, bought for a dollar each clothes-racks with four leaves, and covered them with burlap. A San Diego church has made the best screens yet discovered, for they are easily moved, strong, light and safe. Each contained three panels, supported at the bottom by transverse pieces resting upon castors. Pictures were fastened on a strip of burlap at the top. In the center of each panel on both sides were good blackboards. The screens were numbered for convenience in replacing, and each class could leave its decorations, credits, etc., on the screen from week to week.

Blackboards. A small blackboard on wall or screen, or detached for table use, is absolutely essential for each class. Two large wall or easel blackboards are necessary for maps, department programs, announcements, and secretary's reports. A neat eraser, made from three squares of old coat material, stitched together on a machine, is better than a chalk-filled dirty cloth.

Lockers. Lockers, or drawers with keys, are needed for class materials, work-box, and record-book.

Work-box. The box should contain pencils, eraser, chalk, paste, scissors, cardboard diamonds of different colors, ribbon, and crayons.

Offering-boxes. A mail-box fastened on a side wall is effective for the birthday missionary offerings. We like special curio-boxes for missionary offerings, such as a tiny shoe for China, a thatched hut (a toothpick-

box) for Japan, an igloo, with cotton for snow, for the Northland. If a new church building is under way, the juniors will bring many extra gifts to fill a small cardboard church.

Bulletin-boards. Two bulletin-boards on which pupils' committees pin pictures and clippings relating to missionary and temperance subjects will help create right sentiment.

Maps. Large missionary and Bible maps are needed and can be made by the pupils. Relief-maps can be made from newspaper pulp. (See Chapter on Handwork.)

Place for Wraps. Hooks for wraps should be in an adjacent cloakroom or in the rear of the room. Below them place a long narrow board, with circular openings a foot apart for umbrellas. A clothespin on a heavy cord fastened near each opening will keep the rubbers in pairs.

Sand-table. A large sand-table will form an effective setting for a departmental missionary story and for geography work. A home-made sand-table was made by fastening a baking-pan at a slight angle upon a backless chair to which castors were affixed. A coat of enamel made this a respectable article of furniture.

A Geography Room. Some schools have a geography room which is used by classes in turn. This is filled with maps and missionary curios. The use of this room should not be permitted to interrupt the continuity of lesson courses.

Handwork Cabinet. A cabinet with glass doors for display of the best handwork is needed and should be

kept locked. The shelves should be slightly inclined forward and have raised front edges.

Cabinet for Supplies. A locked cabinet should hold all supplies. These should be arranged carefully, according to years and quarters, so that a few moments' inspection will show the secretary what additional material must be ordered. The expense of the Graded Lessons can be greatly reduced if teachers are required to return "The Teacher's Text Book" to the secretary at the end of the quarter. Some closets for secretaries' supplies look as though a "rummage sale" was months overdue! Old story-papers, quarterlies, backless hymn-books, Santa Claus' beard, mite-boxes, tattered Bibles, angel wings, and paper Easter lilies tell a tale of incompetency.

Pictures. If the room is well lighted, dark green walls will make a good background for pictures. "The Boy Jesus," by Hofmann, should be on every Junior Department wall. "Christ and the Rich Ruler," by Hofmann, "Sir Galahad," "Christmas Morn," by Low, "The Lost Lamb," and others speak more loudly than words to juniors. Sometimes a beautiful picture can be borrowed for a month's use in our room. The change of pictures kindles interest.

Pictures of great missionary heroes and of leaders in reform, and wall pledges against liquor and tobacco, ought to be on our walls.

In one school near Judson's picture hangs a beautiful but empty frame. Every pupil knows that it waits for the picture of the first junior graduate who becomes a missionary. Who knows what glowing purposes are kindled by its mute appeal?

A Library. A library with stirring tales of missionary adventure and heroism should be provided for this fact-loving age. Some denominational publishing houses furnish "Ten Dollar Missionary Libraries" that will inspire these lads and lassies. Each year's junior mission-study books should be added.

Junior Bibles. Each pupil on graduation from the Primary Department should be given an American Revised Bible. If a pupil comes in later, he may win such a Bible by earning certain credits. One school purchased two hundred and fifty Bibles and sold them to juniors at cost.

The Teacher's Corner. In a San Diego junior room, we found a "Teachers' Corner," with clippings, pictures of Bible scenes, and other valuable material brought by the teachers for mutual aid. Here should be found the latest and best books upon junior work.

Varied Suggestions. Each classroom should contain at least one picture, the illuminated birthday verses, the cardboard diamonds strung upon a ribbon showing individual memory-work credits, a home-made "Daily Bible Reading Chart," and a card showing the class' memory requirements for the quarter.

A table for the superintendent and a desk for the secretary, a thermometer, a birthday bank of some unusual design, vases for flowers, stereographs, offering-basket for each class, Honor Roll and Discoverers' Roll, are parts of the usual equipment.

Many classes decorate their own rooms. Sometimes the boys' efforts are more striking than artistic, but they learn to love God's house as they give to it their time and service.

In one school each graduating class bestows a gift of some equipment on the last Sunday of their stay.

Window transparencies suitable to the season, Bible alphabets for birthday use, and calendars can be made by classes. (See Chapter on Handwork.) Class pennants may also be made, and these will be hung upon a line near the platform when the class has won honors for memory work.

Dainty curtains add much to the junior room's atmosphere. It may be made attractive by flowers and blossoming plants upon desk and window-sill. The Christian and national flags should grace its walls.

Let us test our present church provision for juniors. Is their room an orderly workshop? Does it inspire reverent worship? "Cleanliness, Order, Comfort, Convenience, and Beauty are aids to the spirit of reverence."

FOR THOUGHT

1. Survey the place provided for juniors. What is the chief need in equipment? If it is a room, find the solution. 2. Should a teacher attempt to work where the pupils can see everything that goes on in the room? Is he justified in demanding screens and curtains? 3. What home-made equipment can be provided?

CHAPTER V

PROGRAMS

This chapter will discuss programs for the Junior Department, the Junior Society, the Missionary, Temperance, and Church Worship Bands, the Week-day Session, and the Junior Workers' Council. There ought to be the closest possible correlation in all the programs offered to juniors.

OUTLINE OF JUNIOR DEPARTMENT PROGRAM

Pre-session Activities. Superintendent and teachers directing. Three chords at close.

Correlated Work. (Fifteen minutes.) Each class with its teacher.

March. Classes assemble at one end of room. Soft music diminishing to perfect silence.

Devotions. Responses, prayer, church hymn, Scripture, praise song.

(Tardy pupils, seated in rear of room, now brought to seats by usher.)

Recognition of New Pupils and Returned Members.

Prayer for Sick and Absent Members.

Birthday Recognition. Offering and prayer.

Church Attendance counted and stimulated, verse recited.

Song.

Business. Teachers finish marking credits; class offerings are taken; treasurers pass to rear of room.

Offering Service.

Bibles Counted and Bible Salute Given.

Bible, or Geography, or Chronology Drill. (Missionary or Temperance Instruction monthly as a substitute.)

March. Classes pass to tables.

Lesson Period. (Twenty minutes.)

March. Classes reassemble or turn chairs toward front.

Announcements. Awards of pennants for the day.

Song and Prayer.

Dismissal. March. Papers given at door.

This program requires an hour and fifteen minutes. We need and must secure if possible an hour and a half.

Program in Detail. *The Superintendent.* The ideal superintendent is not merely on time. She is present half an hour in advance to insure the room's perfect condition and to greet early teachers and pupils. The superintendent ought to have written out her day's program or her resignation. One copy of the program is placed upon the piano, another is given to the leader of music that not one minute may be lost in hunting songs.

The Teacher's Part. The teachers are expected to be in their places at least fifteen minutes before the session begins. Early teachers create an atmosphere of welcome. They listen to the eager stories that might otherwise disturb the lesson period. They hear the slow or shy pupil recite his memory work. They mark credits as pupils appear and report. The wise, loving teacher covets this informal time which establishes the bond of intimacy.

The success of the department work depends upon the teacher's sympathetic cooperation in the superintendent's plans and in every detail of the program. Those who are critical in attitude, or inattentive during the services, should be converted or eliminated.

Pre-Session Activities. To some leaders the early children are a problem; to others, an opportunity. If their natural activity is uncontrolled, a noisy, irreverent atmosphere ruins the opening service. If sternly repressed, a wrong spirit between pupils and teachers is engendered. If wisely directed, the happily employed moments prepare for the opening worship and inspire future punctuality and loyalty.

At Faith Church an early visitor found all teachers at their tables and many pupils busily engaged. "Am I late?" she queried. "No, this is our pre-session time," the secretary answered. One class had two sets of home-made cards bearing the names of the books of the Bible and were in a contest to see which side could first arrange the cards by divisions. Another class had a Bible character game, like Authors. Another class was engaged upon a relief-map. One teacher was reading to an absorbed group a chapter from a missionary story. In another corner records were being placed upon a class chart.

Signals. Two chords upon the piano or violin, rise; one chord, sit. Bells are now universally discarded. They produce noise, not quiet.

The Correlated Work. This should be outlined for each quarter of each year. (See Chapter VI on Memory Work.) A large card in each class' place keeps the goal for that quarter before teacher and

pupils. In general, Bible drills, memory work, geography work, study of Oriental manners and customs will occupy the time. Text-books are quickly examined, and stars, flags, and credits affixed to mark perfect pages for the different years. New work is explained. Each class is with its teacher during this fifteen-minute period.

There is value in the assignment of time for memory work apart from the lesson, for teachers are tempted to neglect one or the other when both come within the same section of time. This plan also helps to make teachers punctual.

March. If classes sit around tables in one large room, chairs are quietly turned to face the front and screens removed. If pupils march, each class in turn takes its place. The march changes to soft, worshipful music, such as Mendelssohn's "Spring Song," or Rubenstein's "Melody in F."

Tardy Pupils. A member of the graduating class takes his place at the door and sends late pupils and teachers to a long seat in the rear, where they remain during the worship period. After the song they take their places in class. Have no music unless it be the "Dead March from Saul"! In one school where I served we had only seven on time in beginning the department organization. The pre-session period and the retention of tardy pupils at the door worked a revolution, and a month later thirty-two were on time and only four tardy.

The Devotions. The superintendent goes to the platform and stands until the soft music has passed into silence. In two churches where the new depart-

ment was at first noisy, we arranged with the teachers to rise without signal when the music ceased and to stand with bowed heads in silent prayer. A hush suddenly fell upon the room. After a moment the voice of the superintendent or of a designated teacher rose in a very brief prayer for God's presence. The teachers then sat down.

Responses. *Superintendent:* "Jehovah is in his holy temple." *School:* "Let all the earth keep silence before him." The Lord's Prayer chanted while heads are bowed. Or, *Superintendent:* "As he who called you is holy, be ye yourselves also holy in all manner of living." *School:* "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness"; or "Teach me thy way, O Jehovah, I will walk in thy truth." The responses should be changed each quarter. The verses selected should bring a consciousness of God's nearness and holiness.

One or two stanzas of "Holy, Holy, Lord God Almighty," or "When Morning Gilds the Skies," sung from memory, will fittingly follow.

Prayer. The leader may sometimes ask the juniors to suggest subjects for prayer. She may occasionally use the prayer song of Frances Ridley Havergal:

Father who hath made the mountains,
Who hath formed each tiny flower,
Who hath filled the crystal fountains,
Who hath sent us sun and shower,
Hear thy children's morning prayer,
Asking for thy guardian care:
Keep and guide us all the day
Lead us safely all the way.

This prayertime should help the juniors to learn to speak to God and to hear his voice. The Junior Society will develop this power, and after a while the members of the graduating class may occasionally be called upon for sentence prayers after subjects have been suggested by the children. This needs careful and prayerful guidance.

Scripture. Familiar passages should be chosen. The new and younger pupils may read while others recite. Boys and girls may give responsively the One Hundredth or the First Psalm, or the Beatitudes, or seasonal passages, such as the Christmas or Easter Story, memorized in the Primary Department; or verses about winter's frost and snow, or of spring, "the singing of birds," etc. These may be read from the board or chart until learned.

Songs. A praise song, such as "Come, Thou Almighty King," or "Oh Day of Rest and Gladness," or "Fling Out the Banner." Always precede songs with a word regarding the meaning. We cannot allow our juniors to sing carelessly, inattentively, and therefore insincerely, as adults often do.

The teaching of great hymns is an important part of the department program. Many schools have lost their priceless heritage and know only silly jingles, cheap sentiment, and ragtime tunes. It is a mistake to think that children enjoy a low grade of music. They respond to the best. We are preparing them for church attendance and should teach church hymns.

Recognition of New Pupils or Visitors. Names are announced, Scripture verse buttons given, and the other pupils repeat in concert:

We bid you loving welcome
To our dear school today,
And hope that we may greet you
On every Sabbath Day.

Recognition of Returned Pupils or Teachers. Those who have been ill appreciate this notice. They stand during the greeting:

We bid you loving welcome,
Empty has(ve) been your place(s),
And we are glad to see again
Your friendly, smiling face(s).

Prayer. A brief prayer for any members sick or in special trouble.

Birthday Recognition. A button inscribed "Happy Birthday" is given. It is amazing to an adult to see the pleasure which these little buttons bring to juniors.

A new birthday verse for boys and one for girls should be learned each quarter, and recited at this time. The graduating class may prepare a large birthday calendar with illuminated verses, or each pupil may select and illuminate his own for his class space on the wall. Suitable ones are found in Ecclesiastes 9 : 10a; Matthew 5 : 8, 9, and 16; John 14 : 15; 15 : 12; Ephesians 6:1; Colossians 3:13 and 20; Proverbs 16 : 32; 20 : 11; 22 : 1; 31 : 26 and 30; Psalm 141 : 3.

We do not count the birthday offering as in the Primary Department, but the junior deposits it in the Offering Mail-box for missions. The prayer following will mention the boy or girl by name and exalt the ideal of service. "Help him now to tell of Jesus

by his life and words, and in years to come to serve thee in some great field as minister or missionary or by large gifts for thy work."

The Department's Child. If the department supports some mission child, bring news of him in this time of fellowship, or pray for him by name.

Church Attendance. *Superintendent.* "Let all stand who were present at church last Sunday morning," or "this morning" if church service precedes. Count separately boys and girls and keep the numbers on the upper corner of the board, changing from week to week.

The superintendent, previously prepared by the pastor, will now give some incident to be told in the approaching sermon, "Three masked men in church," "The story of a horse which the pastor rode when a boy," etc. "All who expect to attend, stand." Teachers as well as pupils rise and repeat together, "I was glad when they said unto me, Let us go into the house of the Lord."

In one of our churches the pastor frequently came in just before this program number; the superintendent motioned to a young "aide" from the graduating class, who escorted the pastor to his own chair in front of the pupils. The pastor then gave the hint regarding the sermon and the invitation to attend.

Teachers who do not set the example of church attendance are a menace.

Song. A new song may be taught here, with the words upon a chart or blackboard. Or a familiar song may be used with the "orchestra." One class may sing while the rest of the school form the orchestra,

the boys whistling and the girls humming the air. Is whistling irreverent? God made it a natural expression of joy on the part of birds, boys, and most girls. Many a shy, half-grown boy who never opens his lips to sing a church hymn, will pucker them for every stanza if allowed to whistle and will meanwhile make melody in his heart. Never introduce a new song in the opening period of worship.

Business. (a) The completion of class credits and records; (b) the collection of class offerings by the class treasurers who pass to rear of room. Five minutes for this period.

Offering Service. The young treasurers march up with all the dignity of deacons and form a semicircle in front of the table. A boy and a girl may be appointed in advance to carry the American and Christian flags to the front of the platform. Two others are chosen to stand below them with the department offering-basket and with the special box. Or the treasurers may stand in an orderly line in the center aisle. After the recitation of the Scripture verses these officers deposit the class gifts and then return to their seats. All who have special gifts now come forward in an orderly way and deposit their money.

New offering verses should be learned each quarter. The following are suggested:

Superintendent: "From whom do all our good gifts come?"

School: "Every good gift and every perfect gift is from above, coming down from the Father."

Superintendent: "What is God's best gift to us?"

School: "For God so loved the world, that he gave his

only begotten Son, that whosoever believeth on him should not perish, but have eternal life."

Superintendent: "What can we give God in return?"

School: "Ourselves, our service, our prayers, and our money. 'Neither would I offer to Jehovah of that which doth cost me nothing.'"

Brief prayer, or song prayer, "We Give Thee but Thine Own."

We must teach the Juniors in these habit-forming years the duty of tithing. We must also make clear distinctions between money earned or saved from an allowance, and money carried from the parent's purse to the church.

Counting of Bibles. First and Second Year may compete with Third and Fourth Year pupils, or boys with girls. The record is retained on the board. Use the Bibles in class-work and in drills, or the bringing is purposeless. One school uses a march here in which only those who have brought their Bibles are permitted to participate. This increased the number of Bibles fifty per cent.

The Bible Salute. We honor the flag; why not salute the book which brings us eternal truth and for which many soldiers of the Cross have marched to death? Carry this out with military precision and speed, snapping out orders. Insist upon erect posture and unison in movements.

First Order: "Bible—salute—ready!" All sit erect, feet on floor, Bibles in right hands, held down at sides at arm's length.

Second Order: "Bible—salute!" All rise quickly and hold Bibles at full length of arms above heads.

Third Order: "Those who read the Bible every day last week will hold their Bibles open above their heads." "Those who read their Bibles two or three days during the week hold them open on shoulders."

Fourth Order: "Bibles closed—raised" (hold above heads).

Fifth Order: "Follow me with word and gesture: 'Thy word have I laid up in my heart (place Bible on heart) that I might not sin against thee.'" (The Bible is again lifted to arm's length, and eyes are raised.)

The same words may be chanted very effectively. Or, use the song, "Holy Bible, Book Divine," during a march. Or these verses with appropriate gestures may be substituted, "Thy word is a lamp unto my feet and a light unto my path;" or, "Open thou mine eyes that I may behold wondrous things out of thy law;" or, "The open Bible for the whole world."

Sixth Order: "Be seated."

Missionary and Patriotic Service. Once a month the missionary story will take the place of drills. On one of the Sundays near a national holiday, a patriotic story may be substituted for the drills, with salutes to the national and Christian flags: "I pledge allegiance to my flag and to the country for which it stands; one nation, indivisible, with liberty and justice for all"; "I pledge allegiance to my flag, and to the Saviour for whose kingdom it stands; one brotherhood, uniting all mankind in service and in love." "America the Beautiful" forms a fitting close to the patriotic service.

Drills. These are described in Chapter VI, Memory Work.

March to Class. Pupils should pass to classes in an orderly way, marching to music. In one church with bare floors, we at first allowed the class which had gone up-stairs most quietly to lead the march on the following Sunday. Later, reverence and order became part of the spirit of the place.

Lesson Period. No one should be allowed to enter a class during this time. Secretaries are the worst offenders, but even superintendents and pastors are guilty. Each teacher should close the lesson with prayer. Both in the public school and in the church school twenty minutes is recognized as the proper time for a junior-lesson recitation.

Closing Service. Teachers march with pupils to the assembly place. Announcements and class records have been previously placed upon the blackboard by the Secretary. Class honors are now given. Class pennants are brought forward to the platform line. (See Chapter IX, Incentives.) If the church service follows, the Junior Department hymn for that hour may be used with some word regarding its meaning which will aid the spirit of worship.

A prayer verse, such as Psalm 19 : 14, and the Closing Song in Leyda's " Carols " are appropriate:

> Sunday school is over for another day,
> Hear us now, dear Father, as to thee we pray,
> Through the week be with us in our work and play,
> Make us kind and loving; help us to obey. Amen.

The piano should be played softly while the boys and girls pass out. Papers are distributed at the door.

OUTLINE OF JUNIOR SOCIETY PROGRAM

This program can be carried out by boys and girls after two-months' training by an adult leader. Two adults should be present at every meeting.

The Child Leader is in charge of the first four numbers and is seated in front. The Junior Leader sits in the front row, ready to help.

1. *Song.* General.

2. *Special Music.* Solo, duet, trio, or quartet by boys and girls, self-directed.

3. *Sentence Prayer Service.* The Child Leader announces a topic for prayer. The Junior Leader has assisted the Child Leader in preparation and may speak here in order to clarify the purpose of the service.

The Child Leader draws from the group subjects for prayer, and writes these upon the blackboard. Sentence prayers follow. A chanted prayer or verse closes the devotions.

4. *Offering.* The purpose stated by Child Leader.

5. *Business.* The President, Vice-president, and Secretary take seats in front of the group. The President calls upon each committee in turn to rise. The chairman makes any special reports required, and the other members then say in concert, "We have done our work this week," or "We have failed this week." The President may comment or assign new work as each committee reports, requesting special decorations, music, literature, or other features, from the respective committees for the next week's missionary or temperance program.

6. *The Junior Leader now takes charge.* She may announce reading-course and memory-work credits, or

outline some projected community service, or work for the Week-day Session, or the junior song for the next church service may be practised.

7. *The Work-up Bible Drill,* or any other drill desired. (See Chapter VI on Memory Work.)

8. *A Story Told.*

9. *The Story Dramatized.* If a very large group, leave dramatics for the week-day hour. Or handwork or service work related to the story may come at this time.

10. *Song, Prayer, Dismissal.*

Junior Society Program in Detail. Junior societies, when wisely guided, develop leaders with initiative, give training in self-expression, and afford opportunity for definite instruction along many lines. If an adult service of prayer and testimony is attempted with these boys and girls, the usual result is a hot-bed for irreverence and a nursery for young Pharisees.

One theme should run through worship, story, and expression periods.

Topics. The ordinary topics for such organizations, cut down from adult programs fit junior needs as adequately as an adult's overcoat, shortened a few inches, would fit the body of a junior boy. For the present therefore, it seems better to take topics that will fittingly introduce the prayer service, such as the following:

1. God the Creator. The prayer theme, Gratitude. For what shall we thank God?

2. God the Giver. For what special help shall we ask him?

3. Jesus who understands our temptations. For what sins do we ask his forgiveness?

4. Jesus, the Reader of Hearts. What shall he find in our hearts and lives this week as we work, study, and play?

5. Jesus, the Boy. What shall our schoolmates and home-folks see in us that will make them think of Jesus? When he was a boy what would he have done if he had been in our places?

Similar topics will occur to any leader in this work. See the valuable weekly helps in "Junior Worship Programs" correlated with Keystone International Graded Lessons.

Prayers. The five topics suggested above were used with a group of juniors unaccustomed to group prayer. Several did not pray even at bedtime. After a brief talk by the Junior Leader, a few offered sentence prayers. At the end of a month nearly all participated and the atmosphere of reverence made prayer natural. The Child Leader wrote the subjects for prayer on the blackboard, as they were drawn from the group. No one smiled at the occasionally peculiar phrasing, for the spirit of earnestness prevailed. One lad asked in his prayer for "help that we may not sass back our mothers;" another, "that I may obey right away;" another prayed, "that I may not cut up in church." The quiet and sincere tones left no doubt that these boys and girls were consciously speaking to God.

Some juniors' comments upon adult leadership are enlightening: "She doesn't get our ideas"; "She talks too much"; "We have a roll-call of verses and we always find the shortest; then she talks and prays, and that's all." An "Old Ladies Home Prayer-meet-

ing" is not a junior's ideal. He desires participation, action, responsibility, and recognition. He responds with energy, cooperation, loyalty, and reverence.

OUTLINE OF THE MISSIONARY PROGRAM

The outlined program can be used for any missionary group. This program occupies the first Junior Society meeting of the month.

Decorations. A map of the country where the story is located should be in plain sight. A sand-table may be prepared in advance as a background or setting for the story. Have a table upon which the boys and girls place curios or any product of the country studied. Get atmosphere by every possible means.

We came into a room hung with Japanese lanterns. A Buddha looked down upon us from a shelf. Paper cherry blossoms filled the corner back of the piano; the sand-table showed little bridges, dwarf trees, a pagoda, and a Japanese house. Another pagoda stood ready for the offering. A little maid in a "near" Japanese costume was ready to sing to us. It was an easy step from America to Japan.

Program. The Missionary Assistant is in charge of arrangements, and the young leader has been prepared to give the missionary note to the prayer service. The special music was selected a week in advance with this purpose in view.

The program as before outlined for Junior Societies is used; Numbers 1, 2, 3, 4, and 5 being in charge of the Child Leader; Number 6 with the Junior Leader. The committee work may be reported in the

usual way, but all activities are related to the missionary organization. A good missionary story should be told, and the denomination's work in connection with the same region should be explained. Children in costume may gather the offering.

The boys and girls love to dramatize the missionary stories and can give in a series of scenes the entire life of a missionary. One group portrayed Carey's career. In the opening scene he sat in a tree and told the other boys stories of far-away lands. (The tree was a staircase.) Three other scenes gave his cobbler's shop, his appeal, its first rejection, and final acceptance by fellow-ministers. Then a street scene showed what he found in India, as representatives of different castes passed by. Carey's secretary in a fine scene announced his acceptance of Christ. Then a lad summed up Carey's life-work.

The following Week-day Session will devote its entire time to missionary dramatics, missionary Bible verses and missionary service and handwork activities under direction of the Missionary Assistant.

Temperance and Community Service Programs. Decorations should create the desired atmosphere.

Numbers 1, 2, 3, 4, 5, and 6 of Junior Society program may be adapted, as in the preceding suggestions, to fit the theme of the day. The rest of the program is under the direction of the special assistant responsible for this particular instruction.

The Week-day Session will afford opportunity for forms of expression which will greatly deepen the impression. Each respective assistant will carefully plan for this meeting also.

OUTLINE OF THE WEEK-DAY SESSION PROGRAM

Where religious education is recognized as essential and public-school hours are released for this purpose, a correlated and more comprehensive program can be developed. After recent experiences with these boys and girls in hours after school, I cannot speak too strongly of the opportunity offered by the Week-day Session. Here we find the defects in our work and here we relate our teaching to life. If possible, the Junior Superintendent or understudy should be in charge. Two adult leaders are needed. The program is shaped by the preceding meeting of the Junior Department or Society, and should relate to missionary, temperance, and community-service activities in turn. It should be largely expressional, and should provide for discussion of conduct problems. Song, prayer, story, and expression should center around one thought.

Week-day Program in Detail. This program will be varied to meet local needs:

4.00 Song and Prayer. Two Work-up Drills. (See Chapter VI on Memory Work.)

4.20 Story of a Life Situation and free discussion.

4.45 Dramatics, or Handwork, or Service Work.

5.15 Rehearsal of song for church worship. Dismissal.

(See Keystone "Junior Week-day Lessons," correlated with Keystone International Graded Lessons.)

THE JUNIOR WORSHIP BAND—SUNDAY MORNING

Incentives. Many suggestions have already been given. (See the Junior Department Program in Detail, pastor's chair, hint of story to be told in the sermon, counting church attendants, and recitation of verse.)

See also chapter on Incentives and note credits given for church attendance. Because this is one of the weakest places in the church's program, twenty-five out of the hundred credits are given for this point.

A Junior Place. The church officials must do their share in encouraging attendance. Certain designated pews are sometimes marked by ribbons of the department colors.

Church Attendance Text-books. These are arranged for fifty-two weeks, and contain spaces for the date, the pastor's name, and the text for each Sunday. Honors are given by the pastor at the end of each quarter, and gift-books at the end of a year to all who have filled the books as directed. Juniors sometimes contest with intermediates in a "Church Attendance Band," using these "Text-books" as a basis.

Forming the Habit. All these plans are good. They have, however, only a slight part in character building. The junior may be present in body, but absent in mind. Unless he is led to participation in the service and finds pleasure in the hour, there is only a slight chance that the habit will be formed.

A Junior Illustration. The pastor and church must grant two things. *First,* somewhere in the course of the sermon an illustration within the range of a junior's interest, conveying a truth which he can live. "Five-minute sermons" are capital, if the pastor is capable of reaching the level of young minds. But they are for primary children, most of whom pass out of the room immediately afterward. Juniors are old enough to remain through the service. It is unreasonable, however, to expect them to enjoy an unintelligible discourse. The pastor is supposed to have heard the voice which still says, "Feed my Lambs." Is it then too much to ask one incident in the sermon within the juniors' grasp?

A Junior Choir. *Secondly,* Juniors are active creatures and enjoy taking some part. A church in Philadelphia secured the presence of a large group of children who were called "The Pastor's Choir." After their song, the pastor prayed especially for the boys and girls, and as his prayer ended, very sweetly and softly rose the voices of the children in their response. This group came after school to the Weekday Session where the song was rehearsed.

A pastor once opposed this suggestion by saying, "My congregation is accustomed to trained voices in its paid choir, and I doubt whether they would tolerate such music." "Yes, it was so in the time of our Lord," was the rejoinder. "The trained and paid choir, the Levites, no doubt furnished fine music. The Pharisees too, protested against the children's voices as they cried, 'Hosanna! Hosanna!' Yet our Lord praised the children's impromptu choir."

THE JUNIOR COUNCIL PROGRAM

A monthly meeting of junior workers is absolutely essential. A weekly meeting is very desirable. (See Chapter III.) The following program could be carried out on "Church Night" between supper and prayer-meeting; or some evening or Sunday afternoon.

I. **Devotional Period.** In prayer courage and patience deepen. Here original methods and fresh ideas are born under the inspiration of the Spirit.

II. **General Discussion of Junior Needs.** This should embrace all junior organizations. Some councils have a "Problem Box" for unsigned suggestions.

III. **Courses for Junior Teachers.** A council which offers only discussion is a short-lived affair. Presentation of new or better methods will draw workers. A study of the principles of story-telling, illustrated each week by a story or part of a story in the Junior Graded Lessons, will prove alluring and helpful. Courses in Handwork and in Blackboard Work are needed in every Junior Council. Day-school teachers sometimes can be secured as instructors for a limited term.

Through years of effort, the conviction has become a certainty that God always has some one capable of doing the work which needs to be done, if those in charge will both pray and watch for the helper.

FOR THOUGHT

1. Outline the program goals of each of these organizations. 2. Analyze and compare the local junior programs. 3. What can be done in the Junior Council of this church?

CHAPTER VI

MEMORY WORK AND DRILLS

Opponents of modern church-school methods often praise "the good old days when children were taught the Bible." How strange then, as we have said before, that the average adult congregation today can recite in concert only two extracts, the Lord's Prayer and the Twenty-third Psalm, for the Bible has been their only text-book for twenty-five or thirty years during the "good old days," when juniors met and studied Uniform Lessons with adults!

We must find ways to secure better results, for nothing can compare in religious and educational value with the mighty passages of strength and beauty in the Book. They are part of the priceless heritage of our children. Hidden away in the heart and mind in that period which many psychologists term the "retentive age," they will shine out in letters of gold in the dark hours of crisis, of temptation and sorrow. The separate junior organizations give us the opportunity for this memory work.

Methods. *First,* we need to provide Bibles for all juniors. The graduates from the Primary Department should not be given a testament, but the American Revised Bible. Others may earn Bibles by learning the primary work or buy Bibles at cost. If possible every junior should have his own book.

In one school this verse is written in the Bible:

> This Book will keep me from sin,
> But sin will keep me from this Book.

Secondly, there should be a system providing memory work for each quarter of the four years. Cards containing the quarter's assignment can be prepared at some meeting of the junior teachers and should be hung near each class table. *Thirdly,* there should be a system of *visible* credits: Honor charts with colored stars or seals; gold for the Ten Commandments, red for names of books of the Bible; blue for Beatitudes, etc. Class Honor Records will hang on each class screen. (See Chapter IX, Incentives.) By these or similar plans publicity is given both to those who achieve and to those who are lazy. *Fourthly,* extra credits can be earned each Sunday and added to the per cent. for the week's work. (See Chapter IX, Incentives.) *Fifthly,* public recital by classes. The Junior Superintendent, after previous announcement, will call upon each class in turn on the last Sunday of the month to recite the new memory work. There will be some embarrassing moments when Mrs. Old Ruts or Mr. Too Busy murmurs gently, "I believe we have nothing today." The superintendent smiles kindly, but speaks firmly, "Then the class will rise and say, 'No memory work learned this month.'" One dose of this remedy sweetly administered has cured chronic cases!

The Time for Memory Work. (See Chapter V, Programs.) The pupils, as they enter the room, pass at once to their respective classes, where new memory work is explained and assigned work is recited and

credited. If you try this plan of assigned work for each quarter during one year, you will never return to the haphazard way or the final unhappy cram before promotion. The superintendent uses from quarter to quarter in the responsive service selections from this assigned work.

Correlation of Memory Work. Greater interest and ease in memorization follows close correlation with the lessons. For instance, in connection with the story of Jacob, the pupils will commit to memory with keener perception of its meaning every stanza of " Nearer, My God, to Thee," or the Beatitudes and parables when studying Jesus' life.

Correlation of Memory Work and Handwork. Handwork adds a new charm and lessens the effort of memorization. T. had found memory work difficult, but after modeling large " Tables of Stone " from pulp and writing upon them the Ten Commandments, he said joyfully, " I know almost every word now, and I haven't tried at all."

Junior Memory Work. This arrangement is found in the Keystone Graded Lessons. The material outlined can be used as supplemental lessons by schools still studying the Uniform or Departmental Courses.

KEYSTONE INTERNATIONAL GRADED COURSE IV.
STORIES OF THE LONG AGO

Part I. The Bible, early form, development, and circulation. Meanings of book titles, abbreviations. Books and Divisions of Old Testament.

The Doxology.

Part II. Books and Divisions of New Testament.
Psalm 121. (Lesson Memory Texts.) Easter Story, Mark 16 : 1-8.
Hymn, "Christ Arose," or "Nearer, My God, to Thee," with Jacob lessons.

Part III. Hymn, "Holy, Holy," or "Guide Me, O Thou Great Jehovah," with desert lessons.
James 1 : 17a; John 3 : 16; Matt. 10 : 8b. Ten Commandments, Exod. 20 : 3-17, shortened. The Two Commandments, Luke 10 : 27.

Part IV. Hymn, "Onward, Christian Soldiers." Psalm 91.

KEYSTONE INTERNATIONAL GRADED COURSE V.
OLD TESTAMENT STORIES

Part I. Review of Bible books. Hymn, "The Lord is My Shepherd."
Luke 2 : 8-20, with illustrated book or poster; Psalm 1.

Part II. Hymn, "Faith of Our Fathers." Mark 16 : 15b; Psalm 19.

Part III. Hymn, "How Firm a Foundation," with illustrated book.
Matthew 11 : 28-30, with poster illustrating.

Part IV. A Stewardship Book. Rom. 10 : 9, 12-15a; 1 Cor. 3 : 9a; Matt. 28 : 19, 20; Luke 10 : 2; Rom. 1 : 16.
Hymn, "We've a Story to Tell to the Nations."

Brief outline of lives of Wilfred Grenfell, of Labrador; Robert Moffat, David Livingstone, and Alexander Mackay, of Africa; John G. Paton, New Hebrides.

Keystone International Graded Course VI. New Testament Stories

Part I. Review of Bible books. Names of the Apostles, Matt. 10 : 2-4.
Hymn, "Silent Night," illustrated by a poster or book.
Matt. 5 : 16; Mark 1 : 35.

Part II. John 15 : 1-14.
Hymn, "All Hail the Power."

Part III. Hymn, "When Morning Gilds the Skies."
1 Cor. 13.

Part IV. Hymn, "Take My Life."
Parable of Good Samaritan, Luke 10 : 30-37.

Suggested Memory Work for Keystone International Graded Course VII. The Great Leader

Part I. The Beatitudes, Matt. 5 : 3-12.
Service, Matt. 25 : 31-40.
Hymn, "Jesus, Saviour, Pilot Me."
Relief Map of Palestine made by each pupil.

Part II. The Christian's Armor, Eph. 6 : 13-17; Sacrifice, Mark 8 : 34b-37; Hymn, "Fairest Lord Jesus."
Book on Life of Christ.

Part III. Service, Mark 10 : 43-45.
Hymn, "Tell Me the Stories of Jesus," or "True-hearted, Whole-hearted."
Psalm 103 : 1-6.

Part IV. Psalm 103 : 7-22.
Hymn, "O Jesus, I Have Promised," or "My Jesus, I Love Thee."

Week-day Session Memory Work
(Correlated with Keystone Graded Lessons)

Course IV

First Quarter. Verses on the Bible. Hebrews 4 : 12a; Psalm 119 : 9, 11, 105; Isaiah 40 : 8; Luke 11 : 28b; Mark 13 : 31; James 1 : 22a. Make a model of the old scroll of the Law and also of a modern book, from flour and salt, with gilding and coloring. Tell the story of the manuscripts.

Second Quarter. Hymn (with Jacob stories), "Nearer, My God, to Thee." Set up the scene in sand-board.

Third Quarter. Hymn (with Exodus stories), "Guide Me, Oh Thou Great Jehovah." Make Oriental tent. Model Tables of Stone in pulp and write on them the Ten Commandments.

Fourth Quarter. Temperance Teaching. 1 Corinthians 6 : 10, 19, 20; Proverbs 28 : 1; 23 : 21, 31, 32; Romans 14 : 21; Proverbs 16 : 32; 1 : 10; Psalm 141 : 3. With Samson stories, make model of Dagon's temple with pillars. See Judges 16 : 23-30.

Course V

First Quarter. (With David stories and Twenty-third Psalm.) John 10 : 14, 18, 27, 28. Set up scene in sand-board, sheepfold and sheep.

Second Quarter. (With Solomon Stories.) Proverbs 1 : 10; 3 : 6; 10 : 1; 15 : 1, 3; 16 : 24, 32; 20 : 11; 22 : 1, 6; 25 : 21, 22. Model Solomon's throne and throne-room. See 1 Kings 10 : 18-20.

Third Quarter. Psalm 139 : 1-12 or Psalm 24.

Fourth Quarter. (With Stewardship Course.) Let each pupil select one missionary's life to outline briefly in a book. The cover of the books may be shaped like the outline of the country where the missionary works. Verses on Missions, Psalm 135 : 15-18; Luke 19 : 10; Malachi 3 : 10; Ecclesiastes 11 : 1; Psalm 2 : 8; Isaiah 11 : 9; Matthew 28 : 19, 20; Romans 10 : 14.

Course VI

First Quarter. (Jesus' early life.) "Palestine Song," tune, "My Maryland"—six verses, sketching map while singing.

Second Quarter. (Jesus' friends and words spoken to them.) Luke 12 : 24-34. Make an illustrated poster. Song, "His eye is on the sparrow."

Third Quarter. (Paul's journeys.) Song, "O Zion, Haste." This may be pantomimed or illustrated in book form. Set up scene of Paul's shipwreck on sand-board.

Fourth Quarter. (Jesus' stories.) Matthew 7 : 24-27. Make models of both houses after the storm.

Course VII

See Course VII in the preceding Outline of Memory Work. No definite memorization was arranged for this course in the Keystone Graded Lessons, but a sufficient amount is here provided both for Sunday and Week-day sessions. A book giving the Life of Christ in outline with sketch-maps and accompanying pictures should be made by each pupil during the second, third, and fourth quarters.

DRILLS

A little Ohio lad innocently said, in extenuation of his ignorance, "I forget things here in Sunday school, but I don't in day-school, because there they drill us on the things they want us to remember."

He was right. "Repeated thought plows a furrow through the brain." Drills should be a regular feature of Junior Department, Society, and Week-day programs, but they must be made enjoyable; therefore, varied and rapid. The competitive spirit is strong at this time and can wisely be utilized in drill-work, for "the strongest incentive to action is the sight of action in another."

Groups. Set boys against girls on one week; First and Fourth Years against Second and Third Years the next week; and sometimes "Our graduating class" against all the rest. If the same groups frequently oppose one another, a spirit of antagonism might jeopardize wholesome rivalry.

The Small School. Where there is not yet a separate junior organization the same plans can be carried

out in individual classes. One junior class came half an hour early in order to have time for drills without encroaching upon the lesson period. Some of these drills are better adapted to class than to departmental use.

The Chronological Drill. Many teachers and most pupils have very hazy ideas upon the sequence of Bible events. Some superintendents realize this but use types of drills which often are wearisome and quickly forgotten.

This drill was first used in a small Junior Department which met on the platform behind the curtain. A cord was fastened in front, and on this were hung by small hooks symbolic objects or pictures. The superintendent mentioned the story and hung the symbol, adding two or three each week. The pupils were soon able to replace them in proper order and give the story. A contest between two sides, as in "Cloth Map Drill," adds interest.

A tree recalls Adam and Eve; fruit, Cain's, and a lamb, Abel's offering; a sandal, Enoch; the letter M, Methuselah; an ark, Noah; a tower, Babel; an altar, Abraham; a pitcher, Rebecca; a well, Isaac the peacemaker; a dish, Esau the eater; a ladder, Jacob; a many-colored coat, Joseph; a cradle boat, a rod and tables of stone, Moses; a cymbal, Miriam; a tent "tabernacle," Aaron, the minister; a stone, Joshua, reminding of twelve stones placed after crossing Jordan and also of Jericho's walls; a bunch of grapes at the foot of a mountain, Caleb, spy and later mountain conqueror; a sword, Deborah and Barak; a brook, Gideon; hair, Samson; a sheaf of grain, Ruth; a candle-

stick or "lamp" tended by Samuel; a crown, Saul, first king of Israel; a sling, David; a mule, Absalom; the first temple for Solomon; a yoke and whip, Rehoboam and Jeroboam.

A few kings and prophets may be selected, perhaps Asa of Judah, gold and silver for tribute; a vineyard for Ahab; a flame of fire, Elijah; an Oriental house with a room upon the roof, Elisha; a letter, Hezekiah; an eye for blinded Zedekiah; a lion, Daniel; a scroll, Ezra; a cup and a gate for Nehemiah, cupbearer and builder.

The symbols for the New Testament characters are easily found.

Workers who object to this drill as too difficult, because they are unfamiliar with the order, may write out this list for reference during the drill.

This may be used for pre-session work. The pupils may help to prepare the symbols at home or at the week-day session, if desired.

Geography Drills. It is waste of time to teach geography before the pupils have studied it in the public school. Younger children, in whom the realization of space has not yet awakened, may, as Miss Craigin aptly says, "when shown a map, feel as did the child who said:

> "The native is a curious chap,
> He always lives upon the map,
> He lives in places painted pink,
> At least that's where he lives, I think."

The Living Map of Palestine. Doctor Gage, of Chicago, has worked out a living map. Rows of boys

and girls represent the coast-line and boundaries of Palestine. One small circle and one large circle of children represent the Sea of Galilee and the Dead Sea; a line joining hands represent the Jordan River. Towns and mountains are also indicated by boys and girls properly placed. It is wise first to draw this map in outline on the floor, afterward it can be used without the outline. This is good work for the week-day session.

The Cloth-map Drill. The graduating class may make the map upon artist's muslin or a white curtain shade. Pictures designating places, such as a star at Bethlehem, a boy's head at Nazareth, a jar at Cana, a cross at Jerusalem, are pinned on by representatives of the two sides in turn. If one fails the other side tries. Keep score on board. Or the plan of the old "spelling-down" contest may be used, instead of two sides.

The Sand-board Map Drill. Similar pictures affixed to small sticks are used. The sand is molded into correct relief in advance.

The Electric-map Drill. This is the most fascinating of all and can be made at small cost under the direction of any one who understands wiring. In one of my schools, with the assistance of a normal instructor each boy made his own small electric map of Palestine. In West Virginia a junior lad made a large map for his department.

The map drawn on heavy paper is mounted on beaver board, with the names of certain places written on the left-hand margin, and an electric bulb at the top of the board. On the floor below the map is a

small open battery with wires connecting at the back of the map with the designated places and corresponding names. Two other wires connect with pointers.

The leader calls for a place, perhaps by giving only the event. The pupil places the two connecting pointers upon the contact points near the name at the side and the place itself. A correct connection causes a light to flash out in the bulb.

A much better but more expensive plan requires instead of the one bulb at the top a tiny bulb opposite each name. In this case, the pupil uses only one pointer and touches the place upon the map, which produces a light opposite the name in the upper left-hand corner.

In a month's time all know Palestine, for the map is the center of attraction until mastered. Dividing into two sides and keeping the score during the drill intensify interest.

The Sketch-map Drill. This is old, but retains its charm and value. The pupils sing the following stanzas while one of their number draws rapidly upon the blackboard in time with the description.

Palestine Geography Song. (Tune, " Maryland, my Maryland.")

1

First the line of coast we make,
Merom next, a marshy lake,
Then comes the Sea of Galilee,
Exactly east of Carmel, see.
The Jordan River flows through both
To the Dead Sea in the south.
While the Great Sea westward lies,
Stretching far as sunset skies.

2

The country south is old Judea,
While on the east is wild Perea.
Samaria, then, out to the west,
Reaching up to Carmel's crest.
And then comes dear old Galilee,
Phœnicia, bordering on the sea,
While Bashan, eastward to be seen,
Completes the land of Palestine.

3

Looking northward you may view
Lebanon and Hermon, too,
Carmel and Gilboa, grim,
Tabor, Ebal, Gerizim.
Near Jerusalem we see
Olivet and Calvary:
Judea's hills rise south and west
Of lonely Nebo's lowering crest.

4

On Zion stands Jerusalem;
Six miles south is Bethlehem;
On Olive's slope is Bethany.
Bethabara by Jordan see;
Our Saviour drank at Sychar's well;
Of boyhood's days let Nazareth tell;
At Cana, water turned to wine,
Showed our Lord to be divine.

5

Capernaum by Galilee;
Near its twin, Bethsaida see;
Cæsarea Philippi
At Hermon's base is seen to lie.
Along the coast these three appear,
Gaza, Joppa, Cæsarea.
South to Bethel we may go,
To Hebron next and Jericho.

6

From heathen Tyre materials came
To build a temple to God's name.
The sorrowing widow's son at Nain
Jesus raised to life again.
See Dan, where Jordan's waters rise,
Beersheba nearer tropic skies.
North and south these cities stand
And mark the length of Israel's land.

Relief-map Drill. A pupil shapes into relief the sand-map, while the song proceeds, or he may touch each place on a relief-map previously prepared.

Combination-map Drill. This is frequently a Junior Department feature of the Rally Day or Promotion Day program. Four pupils simultaneously work upon the electric, the picture and sand, the relief-sand and the blackboard maps, while the other pupils sing the preceding song. This requires practise but is very effective. The Week-day Session offers adequate time for this drill.

Other Geographical Drills. Abraham's journeys, the Exodus wanderings, the Captivity and the Return, the events in Christ's life and Paul's journeys should be taught in class work through the sand-map or cloth-map drills, marking places by detachable symbols as the lessons develop, and replacing during drills.

Bible Drills. The next four drills are adapted to Week-day Session or pre-session work. The first two are especially adapted to First Year classes. The following drills may be used in a Junior Society or Week-day Session and occasionally in the Junior Department program.

The Tree. *Leader.* "I wish to set up a Bible Verse Tree. The one who can first give me a verse about Love may be the trunk." (Place this pupil in front of platform.) "Another verse upon Love; you may be a branch." (Let second pupil hold sleeve of first.) "Any one who can give a verse upon giving may be a branch." (Third pupil holds other sleeve of first pupil.)

Others as they respond touch the coat in front, back, and shoulders until many "branches" are in place around the "trunk." New pupils who do not know the verses may be helped by the graduating class and attached to the "branches" as "twigs." In every case ask for verses upon definite subjects, such as prayer, missions, Sabbath-keeping, temperance, children, the Bible, that thought may be evoked. References may also be required with the verses from the upper-class members or from all, if desired.

The Nest. *Leader.* "We wish to make a nest of Bible verses. Who will give us a verse which tells us of our Father's care?" Let the first five pupils as they come forward form a ring; add another ring, encircling the first, "to make the nest strong," and possibly a third ring. Use subjects as in preceding drill. A small girl or new little pupil may be put in the center at the close as "Our bird today."

The Wheel. Use the same plan in drawing out verses. The first pupil is the "hub." Attach others as "spokes," surround all with the "tire." Long spokes composed of two or three pupils and a consequently large "tire" will use many pupils. Or two wheels can be formed. Then call for harder topics, and if one who is in a wheel gives a verse before the

outsiders or a member of the other wheel responds that wheel revolves. If an outsider is quicker, he enters a tire.

The Automobile. In this age every junior knows the parts of an automobile. Mention topics as before, and let each pupil, after reciting a verse, give also the part of the car which he chooses to represent and take his place in reference to the position of preceding parts. One youngster, when many parts had been given, recited a verse on Strength, and taking his place at the back of the group said, "I am a 'spare'—an extra tire."

The Bible Bookcase. In the same manner the leader calls for verses about the Bible. The first four children giving verses take places as far apart as space permits and represent the four corners of a bookcase. Or four may represent the top and four the bottom of the case.

Now call for the divisions as shelves. *Leader.* "The first shelf?" A pupil answers, "Books of Early History," and steps inside the case near the top. *Leader.* "The second shelf?" *Pupil.* "Later History." This pupil then stands in the second row. Others follow until the divisions of Early and Later History, Poetry, Major Prophets, Minor Prophets, the Gospels, History, Paul's Letters, General Letters, and Prophecy are arranged in a row of ten from top to bottom of the bookcase. This can be done in two minutes after a few drills.

Then let the "books" take their proper places near each "shelf" giving their names as they come. This is an easy way to accomplish the hard task of learning the divisions. Some references upon the Bible: He-

brews 4 : 12; Psalm 119 : 9, 11, 105; Isaiah 40 : 8; Luke 11, 28; Mark 13 : 31; James 1 : 22.

Another Division Drill. Call out a division, "Major Prophets—One," "Two," etc. Each pupil who comes forward gives the name of the respective book and takes his place in the row of Major Prophets. Now call for concert recitation of these names forward and backward. This helps pupils to turn readily either way in using their Bibles. Then call for single volunteers to give the names backward. This is easier for the juniors than for the leaders!

Bible Division Drill. This locates in the Bible the memorized names. *Leader.* "Take your Bibles. Find the Major Prophets. As soon as you find them, stand, holding the Bible in your left hand, and with your right-hand fingers enclose the first and last of these books. One minute—time is up! Eight boys and seven girls standing. Boys won. Be seated."

Leader. "Stand as soon as you find the second of the Major Prophets." *Pupil.* "Jeremiah." *Leader.* "Find the fourth book." *Pupil.* "Ezekiel." The assistant keeps the score and announces the winning side. Proceed in this way until all the divisions are easily located by the majority of pupils.

Book and Characters Drill. *Leader.* "First Book of Early History, come forward." A pupil steps to the front and says, "Genesis." *Leader.* "Characters in this book appear." The pupils take places beside "Genesis" as fast as they can name characters in the book: "I am Adam," "Eve," "Noah," "Abraham."

Home study always follows this drill. Reject mere names to which no familiar story has been attached.

Genesis, Exodus, Judges, Ruth, First Samuel, Nehemiah, Esther, Job, Daniel, the Gospels, and Acts can be used frequently. Announce the previous week two books which are to be used.

Names of Books Drill. The interest here depends upon two points, the honor of contestants, and the speed of the leader. The leader's eyes and ears should be keen to detect a flagging contestant, and by a look or nod help him to sit down honorably. The Old Testament books can be recited in fifteen seconds, and the New Testament in less than ten seconds. The repetition of these names has little value except when accompanied by the other drills which give the names "a local habitation," that is, a definite place in the Bible.

Leader. "All stand. Recite the names of the books with me as rapidly as possible. You are on your honor to sit down the moment that you forget a name or fall behind the rest. It is not a disgrace to forget, but it would be a disgrace to cheat. Let us see how many will still stand honorably at the end. Genesis, Exodus, etc."

Contents of Books Drill. During the last five years I have used this drill of mine in this exact form in many institutes and assemblies and have demonstrated it with children in a State and a national convention. It has never before been printed with my permission or under my name.

Preceding all the following Bible drills we use the "Bible Salute" given in Chapter V. This adds greatly to the drills and prepares the pupils for swift and careful work.

This drill is based upon the fact that juniors love puzzles and curiosity-piquing effort. First the description of the book is given and then its name. After a few trials of this drill the pupils are allowed to turn to the book as soon as they recognize it from the description, before the name is given. Still later, the name is not even given. The purpose of this drill is to introduce the contents of the books in a pleasurable way. The leader can find and add from week to week suitable descriptions. A few are given below. Take care to differentiate from the two following drills.

I. Divide the group into two sides. The one on each side who first finds the described book stands instantly and shows the book to his class teacher, or to an assistant in the Junior Society or Week-day Session. The two winners are each time sent forward to front seats on the left and right of the leader. All others find and stand as quickly as possible, and the leader keeps adding to the interest by counting the numbers on the sides. Any page in the required book counts. No one is permitted to speak aloud the name of the book described. No one is allowed to turn a page after standing. No talking is permitted. That disorder shortens the drill is clearly understood and is sufficient penalty. Close the drill by giving descriptions of three books to the winners in front, and pin a Scripture button upon the one who emerges as victor in this final test.

II. Proceed as above, but instead of bringing up one from each side, take only the first one and seat him near the side to which he belongs. At the end of ten minutes, see which side has more representatives in

front. Let the victors clap. In all these drills we bring a number to the front partly to stimulate their efforts, but principally to eliminate the rapid pupils and give the slower ones a constantly increasing chance; otherwise one or two would win each time and the rest would become discouraged.

Illustrations of Drill I. *Leader.* "I am thinking of a book of heroes. There is a shipwreck in it; a snake story. Acts." John rises on one side, Mary on the other. The leader does not discourage by telling this to the eagerly searching groups. *Leader.* "Fine! two boys—three girls—now four boys. Hurry, girls! Five girls, seven boys, etc., etc. Time is up. Boys won. John and Mary sit here on the right and left."

"I am thinking of a tiny book far back in the New Testament. It is a letter written to a lady and her children by John—the second epistle of John. One has found it. Three boys are standing; four girls, etc."

Get as many as possible, without spending too much time, to find every book. Use the New Testament first until it is familiar, then take the Old Testament, and later range through both. Encourage the slow ones to practise at home. If one or two master the drill and always win, use these as assistants. Vary by keeping score; the side which has more standing at the end of the two minutes is victor in each test.

Description of Contents of a Few Books. The story of the beginning, when God made the sun, the moon, the earth—Genesis. A story of how Moses led his people out of Egypt—Exodus. A Book of Laws—Leviticus. A book which tells of counting the people and more about the long journey—Numbers. Moses' words to his people

—Deuteronomy. A book which tells what they found and did when they entered the promised land—Joshua. This book gives stories of an early time when the people of Israel were not ruled by kings, but by judges—Judges. The last judge of Israel, and the best one, gives his name to two books. When he was a boy God spoke to him—First and Second Samuel. The story of Israel and Judah —Kings One and Two. The song book of the Bible—Psalms. The Book of Wise Sayings—Proverbs. A book which said, " I've tried riches, power, and love, but all failed to make me happy. God's way alone can give real joy "—Ecclesiastes. A prince wrote warnings and prophecies in this book—Isaiah. A shepherd told what hard times would follow evil-doing—Amos. A certain prophet says, if people are sorry, God will hear and forgive. In that book we find the name of the town where Jesus was born—Micah. (Micah 5 : 2.) The last book of the Old Testament—Malachi. The four stories of Jesus' life—Matthew, Mark, Luke, and John. A story of Jesus' life written by an ex-tax-collector—Matthew; or the only book which tells us about the visit of the Wise-men. A book which tells many acts of Jesus—Mark. A book which gives us many stories told by Jesus—Luke; or a book written by a doctor—Luke. A book which tells us more words of Jesus than any other—John. The book of Acts has been described. Or, a story of starting the first churches, written by Doctor Luke. A letter written by Paul to people who lived in a great city of today—Romans. Two letters from Paul to people in a city of Greece—1 and 2 Corinthians. Paul wrote to people in Galatia that their love, joy, peace, and gentleness would show whether they were Christians—

Galatians. Paul gave some advice to fathers, mothers, and children—Ephesians. Paul wrote the Christians in this town that they should always be glad in the Lord's friendship—Philippians. Describe the other epistles in a similar way. One book gives a description of a beautiful home made ready for those who love God—Revelation.

The Reference Drill. This gives ease in finding chapter and verse. It is well to choose some references which may be used later in the Passage Drill. It will save time if the leader prepares a list of references and writes after each the *first three words only*. The children on each side who first find it will read these three words aloud, thus making it unnecessary to stop to show to the teacher. Select references which do not contain the name of God that no irreverence may creep in. For instance, Matthew 20 : 3, "And he went"; 1 Samuel 10 : 1, "Then Samuel."

Seat the winners from each side in front of the others. Give honors to the side which sent up most winners, or test out the victors as in a previous drill.

The Character Drill. Many adult church-members do not know where to find the stories of familiar Bible characters. We have in part prepared for this drill in a previous Book and Character Drill, without use of the Bible. We now give the description and pupils find the book which gives the story.

At first write on the board each time the name of the character and the book. Use the same methods as in preceding drills, with two sides and the winners brought to the front.

Leader. "Find the book which tells of a little baby whose mother made a cradle boat for him," continuing

the description until most pupils have found Exodus. Moses. "The story of a strong man who was weak." Samson in Judges. "A girl who was kind to her mother-in-law." Ruth. "A girl who watched over her little brother." Miriam—Exodus. "A little boy who heard God calling his name." 1 Samuel. "A general who dared to send cowards home and kept only three hundred soldiers." Gideon—Judges. "A patient man." Job. "The story of the giant and a boy." Goliath and David—1 Samuel. "A king's cupbearer who rebuilt a city." Nehemiah. "The first king of Israel." Saul—1 Samuel. "David and his mighty men." 2 Samuel. "A girl who dressed in her best to go before the King in order to save her people." Esther. "Four boys stolen from home during the war, who stood a hard test, Daniel, Shadrach, Meshach, Abednego." Daniel. "A man who tried to show people God's love by telling them a story of how he forgave his wicked wife who had run away from home and had been sold as a slave. He bought her and took her back to his home and love." Hosea. "A young man who had a great preacher, Paul, as his friend." 1 and 2 Timothy. "A runaway slave who had stolen property from his master and later became a Christian. When the slave went back Paul wrote a letter to the master." Philemon. "A man who tried to run away from God." Jonah. "The story of some shepherds and the most wonderful baby." Luke. "A man in the lions' den." Daniel.

Do not allow pupils to speak aloud the names of characters or books. Divide into sides and bring winners to front as before.

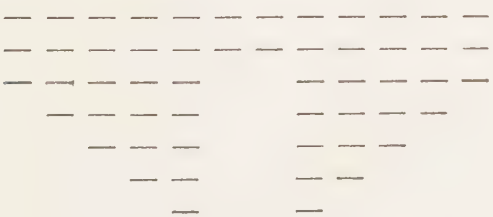
The Passage Drill. In this drill it is best to use most of the required memory work—outlined in the early part of this chapter. It was of course located as it was learned by the classes. Proceed as in former drills, describing to awaken thought. At first write the references upon the board; soon it will be possible to omit this. A few illustrations will suffice.

Leader. "Find the verse that tells how our world was made." Genesis 1 : 1. "Find the story of the Baby Jesus and the shepherds." Luke 2. "I see a man coming down a mountainside carrying two heavy objects on his shoulders. Find what was written on them." Exodus 20. "Some one seated on a hillside talked to a great crowd; he said often 'Happy,' that is, blessed." Matthew 5 : 3. "It is night. I look up at the stars. They speak; they declare what?" Psalm 19 : 1. "Are you afraid at night? Where is your pillow verse?" Psalm 4 : 8. "Find the children's verse." Ephesians 6 : 1. "When mother leaves the house she tells you the most important thing to remember; what did Jesus tell us before he went back to heaven?" Or, "What are our Marching Orders?" Matthew 28 : 19, 20. "Did you say 'I can't get my lesson'? Look at the 'I can' verse." Philippians 4 : 13. "The gospel in one verse." John 3 : 16. (Show that the word "gospel" is spelled by the first letters of the principal words, God—only—Son—perish—everlasting—life. "A picture of heaven." Revelation 21 and 22. "Where do I look for help?" Psalm 121 : 1. "How shall I make my life strong and successful?" Matthew 7 : 24-27. "I see a tree bringing forth fruit. What is it like?" Psalm 1. "Who is

my neighbor?" Luke 10 : 29. "When we have done wrong, what do we remember?" I John 1 : 9.

This is only a hint of ways to develop accurate knowledge of the treasures in the book. A group of children thus taught competed with some ministers and won. One minister said, "About the time I discovered what character or verse was meant the children had found it." A mother after watching this drill said: "My children now in college and my sisters and I have been in Sunday school all our lives, but we do not know the Bible. Why did not some one teach us in such ways as this?"

The Combination or "Work-up" Drill. This is the most exciting and popular of all the drills. In the Junior Society and Week-day Session there will be sufficient time to employ it. Before attempting this one it is best to work for a month upon each of the preceding four drills upon which it is based. Arrange five rows of vacant chairs in front of the group with an aisle between the two sides. For instance, ten chairs, five on each side, may be in the row nearest the boys and girls; eight chairs in the next row, six in the next, four in the next, but two chairs only in front of the leader. (See diagram below.)



The leader begins with the Contents of the Books Drill, and the five winners on each side move forward to the ten seats in the nearest row. When the seats in the ten row are filled, change to the Reference Drill.

Now if any one of the previous ten winners can find the first reference given before any one in the "side lines," he takes one of the eight chairs in the next row. But if one in the rear group, which we call the "side-lines," finds it before any one of the ten, he takes his chair in the ten row, and the next reference is given. If again victor he can move forward to the eight row.

Constant encouragement must be given the "side-lines" to keep them alert to overcome the earlier winners. At any time during this entire drill if a "side-liner" outstrips all in the row last completed, he takes a seat in the row directly in front of him, or, if it is already filled, places another chair in the row. Whenever he is again victor, he continues to move forward row by row until he reaches the row to be filled during that particular drill. Sometimes at the last, a boy in the "side-lines" wakens and holds the rest back while he advances from row to row until he wins one of the coveted two seats in front of the leader. We allow the "side-lines" to applaud when one of their number makes an exceptional advance.

When the eight chairs are filled the Character Drill begins and the same rule is followed. Any victor in the eight row moves forward to the six row and this continues until the six chairs are filled. Side-line victors move forward to the next row in front of them as often as they win. When the six chairs are filled,

the Passage Drill is given. The leader proceeds as before.

When the four chairs are filled, the leader goes at will anywhere throughout all the drills to test out the two final victors, who receive Scripture verse buttons.

Where there are less than ten children, do not divide into sides, but use the same general plan with fewer chairs in the ten row.

In a church where I was recently Junior Leader many new juniors came in and as this made the contest unequal, we formed two groups, called One and Two; placed a girl who had mastered the drill in charge of the new or slower pupils in Group One, and carried on two Combination Drills at the same time in different parts of the room. When a pupil won first place twice in succession in Group One, he passed up to Group Two. A frequent winner in Group Two was made an "assistant" who helped backward pupils find the places.

The prospect of a public contest greatly stimulates home study and the interest of the parents. This drill can be used on Promotion Day, Mothers' Day, or Parents' Day.

The Armor Drill. A class of boys fashioned from cardboard the pieces of armor described in Ephesians 6 : 10-18. Each boy standing in front as he put on his own piece of armor led in reciting the appropriate verse, while the rest of the juniors followed.

Chapters and Psalms Drills. If one class has memorized the passage it steps forward and leads in responsive recitation; others who learn it take their

place beside this class on following Sundays. Or boys give one verse and girls the next. Or the graduating class leads with the teachers responding, while the rest watch and record any errors made by anyone on either side.

These plans secure concentration of thought and memorization becomes easy. It will readily be seen that the Chronology, Geography, and Bible Drills constantly dovetail, that by repetition and a new angle of view, the impression may be deepened and the interest retained.

Missionary Drill. I. One side names a missionary; the other side must give the country. If they fail, and the first side can supply this, the count is minus one against the second side. If the second side gives the country the score is even. In either case the first side must now tell of some achievement of this missionary in order to score one. If it fails the chance goes to the second side. Those who give correct answers earn "Honors" and stand in front of their sides, in order to give others a chance to win. The score determines the victorious side.

II. The name of a country is put upon the board. The pupils come forward and stand in front as they give names of missionaries or schools in that country.

III. A missionary story is told in the Junior Department in the morning, and due warning is given that at the next Junior Society or Week-day Session a drill will follow the outline of the story. After division into two sides, representatives of each side in turn answer these questions: "When?" Two different times in the story. "What?" Two deeds. "Re-

sults?" Two results in the country, school, or in the life of a character in the story.

Keep the score as above and use the Scripture verse buttons for honors.

The following missionary verses should be used in the preceding Bible Drills: Psalm 135 : 15-18; Romans 10 : 14, 15a; Luke 19 : 10; Matthew 28 : 19, 20; Malachi 3 : 10; Ecclesiastes 11 : 1; Psalm 2 : 8; Matthew 25 : 40; Isaiah 11 : 9.

Temperance Drill. Verses on self-control and temperance in eating and drinking should be used in the Bible drills and called for by topics in earlier drills. The following verses may be used: Proverbs 20 : 1; 23 : 29-32; 23 : 21; Romans 14 : 21; 1 Corinthians 3 : 16, 17; 6 : 10; Proverbs 16 : 32; 1 : 10; Psalm 141 : 3.

Church Hymns. See the chapters on Handwork and Dramatization, for methods of memorization. All the hymns mentioned in the Junior Memory Work should be worked out in some of the ways mentioned. Stories connected with these hymns will add greatly to the interest of the children. The juniors soon learn to love the highest type of church music, if given an opportunity. The following hymns are frequently used:

"Holy, Holy, Holy."
"O Little Town of Bethlehem."
"The Son of God Goes Forth."
"Nearer, My God, to Thee."
"Saviour, Like a Shepherd Lead Us."
"We've a Story to Tell to the Nations."

"Silent Night, Holy Night."
"When Morning Gilds the Skies."
"America, the Beautiful."
"This is my Father's World."

"The Story of Hymns and Tunes," by Brown and Butterworth, gives material to make this work interesting.

FOR THOUGHT

1. Discuss the five methods suggested for securing weekly memory work.
2. Prepare symbols and twice test carefully the chronological or cloth map or sand-board map-drill in the training-class. Study the effect upon interest and memory.
3. What points must be especially guarded when using drills?
4. Let the class master three of the Bible drills.

CHAPTER VII

STORY-TELLING AND DRAMATIZATION

Story-telling and Dramatization react one upon the other. In a recent test we selected unfamiliar stories and told each alternate one with the aid of a few simple yet carefully planned lines upon the board. We found that these illustrated stories were dramatized with far more facility and accuracy. On the other hand the spontaneously dramatized story becomes henceforth the pupil's own.

STORY-TELLING

Two juniors in a Los Angeles school were questioning me. "We know all those names, Abraham, Isaac, and the rest, but where did you get that story about Hagar's boy?" "It is one of the Bible stories," I said. "You must have had it at some time." "Oh, no," the older girl answered very seriously. "We don't have stories in our class, we just have lessons." That most fascinating and thrilling collection, "The Child's Own Story Book," was transformed by a conscientious but unimaginative teacher into a book of lessons!

The Material. "Where can I find stories to tell my juniors after the lesson is over?" teachers frequently

ask, unaware that the Scripture material, if seen with opened eyes, offers the best and most interesting matter obtainable. Juniors thirst for stories of adventure, of self-sacrifice, of heroism, such as we find in rich measure in the Keystone Graded Lessons, culminating, in the last year, in Course VII, in the Life of Christ. The missionary and temperance stories offer additional material prepared with junior interests and needs in mind.

Ways of Teaching. I have observed four types of junior class work. The teacher who thinks that juniors have outgrown primary methods and who fails to realize that "this is the last period when the story makes its greatest appeal," often uses the "verse about" plan. While one pupil reads with considerable self-satisfaction, the others play until their turns come. This requires little preparation and is not teaching.

Another keeps all employed in filling out blanks in their work-books. Some facts may thus trickle into the mind, but the heart has not been touched, nor the will moved toward Christlike service. This method secures quiet, but is not teaching.

Still another, with day-school methods in mind, conducts a recitation period for which perhaps two pupils are prepared and the rest of the luckless juniors are bored and uninterested. This recognizes home study but is not teaching.

The real teacher faces squarely the fact that the Bible is a difficult book for boys and girls because of its type, its language, and its allusions to unfamiliar customs, and therefore translates into boy-and-girl

language and thought the matchless stories and events of that bygone time. The characters are made flesh and blood folks, tempted, failing, and achieving like those of today. When correctly given facts, infused with imagination and purpose, have stirred emotions and awakened character-shaping resolves, the teacher skilfully helps the pupils to find an outlet in daily life and Christian service. This is teaching.

The Lesson Preparation. " 'Taint a knowin' kind o' cattle that is ketched with mouldy corn," Lowell tells us, and the alert, energy-filled junior requires from his leaders a lesson story which has not merely been studied but freshly mastered. Every step of the presentation, each bit of illustration, each line upon the blackboard, even the consuming motive in the closing prayer, must have been thought through carefully. Organization, incentives, drills, and dramatization are aids, but in the last analysis the teaching determines whether the work of the church for its juniors succeeds or fails.

The preparation should begin a week in advance that the story may lie " in solution," soaking into the brain cells and " heart cells " until the story and the story-teller are one.

Prayer. As the first step, when the Bible, not the quarterly, lies before us, we may well stop to ask the Spirit who "guides into all truth," to open the eyes of our minds and hearts that we may see this story afresh and feel its power in our own lives as well as in that of the children.

The Truth. Next read text and context until one outstanding truth so grips you that you know why you

must choose it and what results you seek through it in the lives of your juniors. Then state it briefly. In the Ishmael story, "Even when we have done wrong God hears our prayer if we turn to him."

Analysis. You are now ready to tear your story to pieces that you may with certainty put it together when teaching and present it as a perfect and beautiful whole. Write out very briefly the plot. For instance; Abraham's firstborn son, Ishmael, was Hagar's child. A feast in honor of Sarah's son, baby Isaac, was given; Sarah saw Ishmael mocking and asked Abraham to cast out Hagar and Ishmael. Abraham counsels with God; sends the two away; they are lost in the desert, the water is spent; the exhausted boy is apparently dying; the mother weeps; Ishmael cries out to God who hears and sends an angel, who shows Hagar a spring near-by. Master the plot that you may not be compelled to go back in the telling and say, "I forgot this." Make a list of the active verbs.

The Climax. Decide upon the climax, that high point of action where the results demonstrate the truth which you have selected. Fix upon the exact words which embody this goal of your effort. In this story, "And God heard the voice of the lad."

The End. You will now determine upon a brief ending which leaves no story-threads dangling to tease the mind, but ties them up in a workmanlike manner without a suggestion of moralizing. "God was with the lad Ishmael. He grew up in the wilderness and became a great archer and the chief of a tribe. Years later we find Ishmael and his brother standing beside their father's grave, brothers indeed."

Humanize the Story. The skeleton of your story is now ready, but if you leave it in this form your juniors will hear only the rattling of bones. Think through each scene. What was Ishmael's life before Isaac came? What toys would the shepherds make for the chief's only son? Did he have a dog, a lamb, or perhaps, at twelve, a young camel to own and train? Did he taste the goodies when the feast was being prepared? How did he entertain the boys who came? What did the guests say about Baby Isaac? What did Sarah do when she caught Ishmael mocking? How did they take leave of Abraham? Did the boy carry his bow and arrow? How did they know that they were lost? And so on.

Visualize the Story. As Doctor Hervey says: "You cannot make me see that which you have not first seen. You cannot make me feel that which has not first touched you." Try to see Sarah's face as she showed little Isaac to the guests; Ishmael's expression and attitude; Hagar's look as they left the tent, and later when filling the skin with water and hurrying to her sick boy. Train your imagination to see it as a series of pictures; then decide what to show your class. Your mind will now reach out for helps in the way of pictures, objects, or your own simple line drawings, to aid the imagination of your pupils. You will perhaps seek books upon Oriental life to secure accuracy of detail.

Vitalize the Story. As the story grows you will not only see the characters, but you must hear them talking. Because they were human beings with affections and emotions like yours, it is easy to conjecture what

Sarah said to Ishmael, or Abraham to Hagar, or the conversation of mother and son.

Expansion. It is now a question of what to omit and what to expand. Expansion is a heightening of the light and color as you lead up to the climax where the full view of the truth is disclosed. It is largely determined by the interests of our group. A teacher taught a class of boys this same story with greatest expansion throughout upon Hagar's feelings. This would have fitted a class of mothers. Details of the boy's play life, his temptations and final victory, when, crying out to God, he was heard and forgiven, offer natural places of contact with junior interests. In using expansion in class, a distinction should be made between the Bible story and your fancy by saying, "Perhaps he said," or "We may guess that," and so on.

The Approach. When the story is ready, there is still the question, "Are my juniors ready? How can I prepare them?" The approach must awaken attention, therefore it must be interesting and curiosity-piquing. Secondly, it must connect the coming truth with the every-day life of the child. Moralizing at the end of a story dissipates its impression, but there is a very real danger that the boy or girl may accept the story as an entertaining tale and miss its truth. The approach prepares the mind for the truth but does not moralize. It may perhaps be a challenging question, "Do any of you know the meaning of your first names?" After the juniors reply, say: "Here is a name. Who knows its meaning?" (Write Ishmael.) "It means 'God hears'—but when? Sup-

pose a boy has done a mean, unkind thing, does he dare pray till he has made it right? When would God hear? The story of Ishmael will tell us. This boy lived," and so on.

Another story may be occasionally used, but the Bible story must retain chief place and full time.

"Can you hear the tick of my watch? Listen! The men in a boiler factory listen to loud noises until the power to hear that watch's tick is gone. There is a sound, a voice, which you may cease to hear, or you can learn to catch it even in the noise of a football game. I wonder if you have heard it today? Samuel was a little boy away from home," and so on.

Aids to Story-telling. Illustrative pictures and objects, such as an Oriental house, or tomb, add much but should be examined by the class before the story begins that the plot may not be halted. The blackboard may be used by the most unskilled if they can lay aside their pride for the sake of the cause. "The crudest of drawings have a vivifying power to the child, provided they are made to fit into the story and are done while his imagination is working to full capacity so that he mentally completes the picture that is outlined before his eyes," says Mrs. Cather in that fine book, "Story-Telling." Draw a few simple lines as you tell the story. For the story of Ishmael, a hill, a tent, a road, require only five lines and add greatly to the effect, but these must be practised carefully in advance. An exceptionally bright boy of thirteen, after listening to a story accompanied by a few strokes of chalk, said thoughtfully: "Will you sketch on next

Sunday in that way? Of course I've always known those Bible stories, but I've never *seen* them as real before."

The Cooperation of the Pupils. The old ideal of an utterly passive pupil dies hard, for many fine teachers still secretly cherish it and object to any save rhetorical questions during the story. Teaching is a cooperative process, and your questions carefully planned in advance should stimulate the imagination, an essential factor. If you have ever had the joy of seeing your pupils' eyes kindle and their faces lighten as their own creative imagination responds to yours and casts its spell upon them, you will never return to the former ideal of passive hearers. Like dramatization, however, questioning during the story is not for a weak teacher. The questioning is never for facts previously given; it is definitely for the quickening of imagination. By the time the climax approaches, it is both unnecessary and dangerous.

Some of the previous questions used in your own preparation will be used as you tell the tale. Do not pause to discuss, but catch an answer and pass on. "What would Ishmael show the boys who came with their parents?" "His camel." Later; "What would the guests say about this baby?" "Just what they say of one in our homes." "What would Ishmael surely thrust in his girdle when he and Hagar started away?" "His bow and arrow." "How would they discover that they were lost?"

The Teacher. The story-teller should be simple and natural in manner, speaking in a conversational way, with slight gestures if accustomed to use them at

home. Some teachers affect a holy tone and a rigidity of posture repellent to active boys and girls. I overheard a junior girl at her classroom door say, "I do like a live teacher." Changes of voice to fit the characters add reality.

The Project Method. Sometimes the pupils may work out their own plan. One fourth-year class of girls prepared in advance some interesting way of presenting every lesson as a "surprise" for the teacher. One day I found the class modeling a relief-map, and each member was ready to describe the events connected with some place. On another morning they set up a sand-board scene. They were accustomed to discuss this question. "What does this lesson mean in our town?" and often came prepared to suggest some class action that week in line with the thought. To carry over into life the truth presented is the goal of teaching.

DRAMATIZATION

"Watch the Child," said Froebel, "and he will show you how to teach him." We who have in childhood played house, store, school, circus, or church—and who has not?—in those acts testified to the dramatic instinct's sway. The child on your street "dressed up" in her mother's garments, the pathetic little mummy in the Cairo Museum—a little Egyptian maid with her doll-baby in her arms—testify to the universality of this instinct. The Master Teacher recognized it as he recalled the Nazareth children, "playing in the market-place," dramatizing the wed-

dings and funerals of their elders. Doubtless he who lived to the full our life, played carpenter shop and talked to his child customers in Joseph's own manner.

The Basis. The dramatic instinct employs two other fundamental instincts of childhood, imitation and play. Forbush says, "Two-thirds of all play is dramatic play." Lee says: "This is a process of education. The mind first learns things by getting inside them, by being what it studies."

There are a few unfortunate and hopelessly grown-up people who would banish play and make the child a little adult, yet they are not wiser than the Creator who evidently planned that all young creatures should through play get practise in living.

Value of Dramatics. That form of play which we call dramatization is one of the easiest and most valuable of all methods of teaching. Gesell well characterizes it as "a vital spark of life dropped into the lap of formalism and routine. Dramatic work organizes the child's thinking. A child emerges from dramatic work fortified in his mental imagery." His powers of initiative and resourcefulness are tested and developed. His memory is strengthened, his motor cells and neurons register and hold the impression. As his experience is enlarged, his understanding and sympathies develop.

But what is the effect upon character of representing unworthy lives? The results of evil-doing are more quickly shown than in life, and the child taking such a part will feel the consequences of an evil deed, and learn to hate such conduct.

As he personates noble and strong characters his

innate hero-worship grows through expression. The public school has realized the value of dramatization and employs it from the first grade to the highest. The church, slow to recognize this unused power, sets tasks; as Milton phrased it, "Blind authority beating with a staff the child who might have led him." Recently in my Week-day Session, a most capable and earnest worker with children protested, "Don't ask me to take up dramatics, for I want children to sit quietly in rows when I teach them." Yet the very activity which distressed her that day had been spent in enacting the life of Daniel. The Four Captive Boys at School, The King's Dream, The Story of the Fiery Furnace, and The Test of the Den of Lions were the four scenes given. Each had ended with ascription of praise to the true God. The "king" of the last scene had just descended from his throne (a chair upon a table) when the Leader asked, "What can we sing before we go home, that will mean what this afternoon has brought us?" The red-cheeked young "king" spoke quickly, "Oh, let's sing 'Holy, Holy, Lord God Almighty.'" This was a hymn of the Junior Department and had never before been sung in the Week-day Session. It sprang out of the spirit of the dramatization to the lips of the child. Yet the visitor, apparently, had seen only boys and girls erecting thrones, building fiery furnaces from chairs, and creating a den of lions under a long table. She had not realized the change in the uplifted face of the child "Daniel," as on his knees he prayed silently before "the window open toward Jerusalem." She preferred to "teach them sitting still in rows!" Why?

The influence of the old methods which held passivity as the ideal state of the student. Yet activity is perhaps the chief element in junior life. When through happy and purposeful activity his whole being is set upon a task, soul stuff is in process of creation.

But will not dramatization lead our boys and girls to the stage as a profession? The work here suggested is not for public presentation nor for entertainment. The boys and girls participate without regard to natural ability and are living out Bible and missionary stories solely to get the values in the stories and to obtain the development possible only through self-expression.

"The desire for dramatic expression belongs to children who have the very slightest dramatic ability. Its organized expression instead of encouraging young people to become professional actors usually quite satisfies that fever and is somewhat of an antidote for it," declares Forbush, out of a wide experience.

Time and Place for Junior Dramatics. A. The presession period offers an ideal place. Punctuality becomes popular. Classes in turn may with the teacher's advice prepare a story in advance and present it at this time. Or the story may be given in pantomime and other classes may guess the names of characters. Or the teachers in charge at this time may use the entire group to give a familiar story every morning before the time for opening. Or the story may be told, the cast selected, scenes laid, and properties promised for the story to be enacted at the afternoon or evening Junior Society or missionary meeting.

B. The junior parties demonstrate that dramatics are more popular than games.

C. This should be an occasional expressional feature of the Junior Society.

D. Mission Band. The boys and girls greatly enjoy acting out a story told during this meeting. Sometimes the members both tell and dramatize the entire life of some hero.

E. The Week-day Session gives abundant opportunity. In one church I used dramatics almost every week, sometimes presenting an every-day problem or "life situation."

F. The Church Vacation School finds here an invaluable ally in its task of religious education. One story may be chosen as program material for the closing night.

G. In a church at Whittier, California, the superintendent, Mrs. Roberts, gave her Wednesday mornings during the summer months to her juniors. Here with their own Bibles they studied the stories of the Exodus, made handwork which depicted the events, and then dramatized the journeyings. Different boys and girls were selected each week to represent the characters required. The children with their open Bibles marched by tribes behind the standard-bearers, following with keenest interest the story of the day. When these boys and girls are adults they will still associate a certain passageway, with its dark green curtains held aside, as the place where they crossed the Red Sea. They entered so keenly into the scene that their faces showed their relief when the last one had safely passed through and the rushing "waters," the curtain, swept in behind them and cut off their pursuers, though the latter were entirely imaginary.

These children sympathized with Moses' troubles to such an extent that those assigned to "murmur against him" did so with evident reluctance. The "spies" in the dramatization of that story disappeared up a stairway and in due time came back with "the fruits of the land." It was so planned that they came to Marah, the place where the waters were made sweet, in a hallway where there was a drinking-fountain, which made that story more realistic. But in general, costumes and properties were not used, and the vivid imagination of boys and girls furnished sufficient background. The great stories of the Exodus will live forever in the hearts of those boys and girls.

Two References. "Dramatization of Bible Stories," Miller, gives clear and practical help. Do not defeat the purpose of this expressional method by allowing pupils to memorize the dialogues in the latter part of the book. For full statement of the value of dramatization read "The Dramatic Instinct in Children," American Home Series.

Methods of Dramatization. *Outline.* Even if familiar, the story should be briefly outlined and sketched by the Leader. The juniors then take their Bibles and glance over the story. They decide upon the scenes and their locations in the room. The cast of characters is determined. The few properties needed are found by the juniors. When all are ready, the Leader announces scene after scene. In concluding the story, the Leader steps to the front and without other words repeats impressively a Bible verse which sums up the meaning of the story, or it may be evoked from the children as in the Daniel stories cited earlier.

Details of Dramatization. *Location of Scenes.* Let the juniors alone decide. "Where shall we have the brook where David finds his stones?" asked the Leader. "I'll get some grass and lay it down on the platform," volunteers one. "Wouldn't this crack in the platform do? We could play it was wide," said a third. The Leader left it to the group who decided in all seriousness upon the crack.

Choice of Characters. Here is the greatest difficulty, for no false modesty is shown, and nearly all openly ask for principal parts. The Leader may describe the characters and let the group vote for the principal ones while she assigns minor parts. Or occasionally a recognized leader of the group may select in order to save the time spent in voting. Sometimes the names of characters are written upon the board, and two outstanding juniors are allowed in turn to choose the children. No one nominates himself. If the Leader shows absolute fairness, the juniors soon learn to trust and accept decision. If some have small parts one week, see next time that the situation is reversed.

Select another cast in the same way and give the story twice, if possible. Then let the group select the best from the two casts for a third dramatization the following week. The members thus honored will learn the Bible words, secure or make the needed properties, and be ready to put on the story very quickly as a pre-session activity or as a part of the next program. The knowledge that only the best are chosen for the third presentation acts as a deterrent to the mischievous, for this becomes a coveted honor.

Pantomiming Stories. Where the public school has not used dramatization juniors at first may display timidity and self-consciousness. This will entirely disappear after a few trials. To let the pupils pantomime a story without a spoken word is an easy way to begin dramatics.

The story of the Ten Virgins, Matthew 25 : 1-13, is a good example and will give opportunity to use all as part of the wedding procession accompanying the bridegroom. In junior dramatics sex need not be considered in assigning parts. The five wise and five foolish virgins greeting each other, showing their ornaments, laughing, talking, and gradually falling asleep; the watcher who discovers in the distance the approaching bridegroom's party (his warning, Matthew 25 : 6, is sometimes the only spoken part); the five foolish virgins imploring, the five wise ones refusing; the oil merchant bargaining with the five foolish; the wise going out to meet the bridegroom; the bridal party entering the door. (This may be made from chairs or may be a real door opening into a hall. In either case the wedding-guests who enter should pass very quickly to the rear of the room where they may see the rest of the story, and get its impression.) The foolish virgins returning plead in pantomime for admission and are denied. The leader closes with the words in Matthew 25 : 13. Later the story should be given with spoken parts.

The Use of Bible Language. All agree that some dialogue must be supplied; as in the last story the greetings between the girls, their expressions of weariness, their bargaining with the oil merchant. But

shall the juniors be expected to use the exact Bible words? In the first rendition of a story, insistence upon this point will bar the free expression which we seek. That thrilling, beloved story of the boy David and the giant had been told to a group of Italian children. The story-teller had voiced huge Goliath's contempt for the shepherd boy's staff, "Am I a dog that thou comest to me with staves?" Later the Italian boy chosen as Goliath thus scornfully greeted little David: "I ain't no dog. What you comin' with a stick fur?" That was apparently satisfactory to all, including the leader. But the next cast was asked to read over their parts "very carefully in order to say it just as David, Saul, and Goliath did." The third time the beautiful Bible phrasing appeared without effort.

Points to Guard. Stories with Deity should not be dramatized. When suggested, it is sufficient to say, "No one could take the part of God or Jesus."

It is well to select many stories in which all can be used at least as soldiers or guards. Adults enjoy the rôle of audience or seats in the bleachers. Juniors prefer the diamond.

Invitations for public dramatization will come, but most leaders refuse, for they soon discover that juniors may thus lose their reverent attitude toward this work and become self-conscious.

There is always danger that the heart of the story may be lost in action. One writer tells us of an epidemic of broken shop windows, following a vivid presentation of David and Goliath. On that occasion the story-teller must have subordinated David's trust

in God, and enlarged upon the wonder of a boy with a sling killing a giant with a sword. The leader must keep clearly in mind her purpose in telling and dramatizing the story. There will, of course, be no moralizing in the telling or the acting. The single Bible verse should be an integral part of the story and is given without comment. For instance, the armies of Israel chase the Philistines from their camp; the leader in closing echoes David's last words before the giant fell, "The battle is the Lord's."

The danger of irreverence and disorder is a very real one. Weak leaders would do well to leave dramatization alone. As Doctor Athearn justly says, "A disorderly church school is an immoral institution." The juniors soon respond to a firm, wise leader's attitude of reverence, and their own quickly given rebukes are heeded by their peers. Dick, who was both mischievous and forgetful, represented Daniel in the lions' den. It was morning and the king hastened to the door of the den. "O Daniel! Daniel!" he called. Dick thrust his head out from under the table and said in the most casual way, "Hello, king." The juniors were not even amused. One protested, "Daniel always says, 'Oh King, live forever,' Dick is spoiling it." Another said gently, "Let me be Daniel." Dick looked alarmed. "I can do it. What do I say? I forgot." He became an irreproachable Daniel. Missionary stories present less danger.

The Use of Costumes. In the first rendition of stories, little in the way of properties is required. A boy may catch up a cloak for Saul's armor, or a window pole for Goliath's spear. Later at home or at

Week-day Session, helmets, shields, and costumes may be accurately made for such use.

Stories for Dramatization. Genesis contains many suitable stories. Jacob and Esau, Isaac and Rebecca; the Joseph series: Joseph's Errand, Joseph Sold by his Brethren, The Butler's and the Baker's Dream, the King's Dream, the Visit of Joseph's Brethren, Father Isaac and Joseph. Exodus and Numbers have some good stories with Joshua, chapters 3, 4, and 14 added. Juniors enjoy a series of stories such as the Gideon stories in Judges, the David stories, 1 Samuel, chapters 16, 17, 20, 24, 26; the Esther stories; the Daniel stories, chapters 1, 2, 3, 5, and 6. Let the "Fourth" who appeared in the furnace, be imagined, as also the writing on the wall.

Some of the parables are capable of this interpretation; The Lost Sheep, The Prodigal Son, The Ten Virgins, and the Good Samaritan.

Church hymns offer a much neglected and beautiful type of dramatization which may be presented on Sunday evening. Missionary stories are best of all.

Incidents of Dramatization. "Personality is the vernacular in which ideals speak to children," said a wise man. As these boys and girls enact the lives of heroes new ideals reach them. He was a Mexican lad who had just finished playing the story of David sparing the life of his enemy, Saul. We were waiting outside the Cosmopolitan Mission and a smaller lad kept annoying him by mischievous pinches. My friend stretched out his hand in a superb gesture of magnanimity. "I'll not hurt you; I could, but—I'm just like David."

It was Christmastime and the juniors insisted upon the dramatization of the Story of the Shepherds. "Mary can just hold out her arms and pretend that she is showing the baby to the shepherds," they suggested. They chose shepherds, and one said, "We can have the large hymn-books for sheep." The shepherds slept while one watched. The "angels," precariously balancing themselves on the wall molding, rose up from behind the piano, and wakened the shepherds by their song. "Let's go to Bethlehem and find the baby," said a shepherd. "I'll take a lamb," said another, catching up a hymn-book. "What did they do with their sheep?" questioned one, *sotto voce*. "I don't know," whispered the leader. The boy looked thoughtful. "Guess they could trust God to take care of the sheep, or may be the angels watched."

They walked away quietly to the "stable" where little Mary sat with encircling arms as if holding a baby. Again came the low question, "Shouldn't we kneel?" The leader assented. The "lamb" was given to Joseph near-by, the shepherds started back to their flock, and I supposed that the story was over. But the shepherds again seated themselves upon the floor, questioning, "Shouldn't we sing?" A moment of whispered discussion; then the boyish voices sang softly, "Silent Night, Holy Night," and I knew that the story had become their imperishable possession, and that these children had shared in some mystic sense the wonder and adoration of the shepherds.

(For Thought Questions see page 162.)

CHAPTER VIII

EXPRESSION THROUGH HANDWORK AND SERVICE

Experience has proved that a story's impression when deepened through some form of handwork is more readily translated into service.

HANDWORK

Judge Lindsay asked a boy brought before him for some juvenile offense, "Do you attend Sunday school?" "Nope," said the youngster. The judge feared that the boy did not understand. "Do you know, my boy, what a Sunday school is?" "Yep; it's a place where you set still till it's out, and give up a penny, and don't get nothin'."

That school's methods were not based upon the interests of its pupils, or a different answer would have been given.

Junior Interests. What are the interests of junior boys and girls? Study their backyards. Watch their leisure hours. We discover doll-houses, paints and brushes, caves, kites, and aeroplanes. The constructive instinct awakening now should be harnessed to the church. James tells us, "Wise education takes the tide at its flood." A junior organization which ignores handwork misses a mighty opportunity.

The Value of Handwork. *First,* Handwork aids the memory. The brain will focus upon the work of the fingers, and a clear-cut impression results. "Through the finger-tips to the brain is the most direct route." We ask juniors to model from pulp or clay the tables of stone and write upon them the Ten Commandments, and when this has been done the required words have been almost memorized without conscious effort.

Secondly, Handwork brings accuracy of knowledge. When the road from Jerusalem to Jericho has been modeled in sand or pulp, the story of the Good Samaritan is better understood. The fashioning of objects for a curio-box on Africa requires study. Handwork makes clear the facts, and facts are the tracks upon which the engine of truth must run. "A hazy mental impression gives a hazy spiritual conception, but a vivid mental impression gives a vivid spiritual conception," says Littlefield.

Thirdly, Handwork intensifies the teaching. "Expression deepens impression."

Fourthly, It makes more real the facts taught. I have watched a child reverently touch the furniture of the Tabernacle which he had himself fashioned. I happened to enter the junior room when three lads were putting the finishing touches of color upon their large relief-map of Palestine which represented many hours of freely volunteered effort. One of the boys, a bartender's son, was just then laying down his stereoscope. Unconscious of my presence, he said softly, "It makes you feel as if you had been there, doesn't it?" The footsteps of our Lord had become real to that lad.

Fifthly, It uses energy, the chief capital of our boys

and girls, and turns it into channels of self-instruction and of service.

Beginning Handwork. "But no one in our town understands modeling Oriental objects or making pulp relief-maps." It is natural to think that the beautiful pieces shown in exhibits have been made under the supervision of a trained public-school expert, but experience proves that most of the work comes from small towns, and the "experts" are usually self-taught enthusiasts. "We learn by doing" is our handwork motto.

First, the best suggestions on junior handwork are found in "The Use of Projects in Religious Education," by Hartley; see also "Handwork in Religious Education," by Wardle; "Handwork in the Sunday School," by Littlefield; and "Correlated Handwork," by Trybom and Heller.

Secondly, Keep every picture obtainable of Oriental objects or life in a large, strong, and plainly marked envelope for future use.

Thirdly, Make some model, perhaps an Oriental house, for use in the next lesson. Some pupil will say, "I could make a house like that if I had the pulp." Now comes your opportunity to look over the approaching lessons with your class, and together determine fitting illustrations and assign to volunteers.

Fourthly, Because we believe in the educational value of handwork we should give extra honor credits, varying from ten to twenty-five per cent. for carefully executed pieces. See the percentage system suggested in the chapter on Incentives. After a department has fixed its memory work, it is well to decide upon its handwork requirements, correlating where possible.

Fifthly, Public honors. When fine pieces are brought in, show them to the entire group with fitting words of praise. When handwork is first introduced announce that creditable work will be exhibited each spring on Children's Day and each fall during Rally Day Week. Parents' Day and Parents' Socials offer other suitable occasions.

Sixthly, Let the Junior Council study handwork for a few weeks. I well remember the jolly evenings when our junior teachers were learning to make dough maps and pulp models. No one was an expert, yet despite that fact our pupils turned out very satisfactory work. Perhaps a public-school or normal teacher will meet once or twice with the Junior Council and start its members upon this delightful road.

The Small School. Handwork may be used by the individual class. It is still better if the two or three junior classes unite upon a credit system such as the one given in the chapter on Incentives, and hold an annual exhibit. Contests between these classes stimulate interest in the credit system.

The Time for Handwork. Strong words of condemnation need to be applied to some schools' practise of spending the lesson period in filling out blanks in the work-book or in other forms of handwork. In such cases handwork is simply a way of escape for unprepared or lazy teachers.

Pre-Session. Pre-session time offers a wonderful opportunity to introduce new forms of handwork or to begin some class piece. Pre-session handwork has repeatedly transformed a tardy class.

It is well to plan in advance at the Junior Council

for the four junior years. This list should be typed and given to every junior teacher merely for emergency use, because the pupils should be led if possible to suggest each piece that it may be truly their own expression. If one or two teachers find it impossible to be present twenty minutes before the session, the superintendent may assign supervision of their classes' handwork to other teachers in turn from week to week.

Parties. Juniors enjoy making class pieces and preparing pulp for home use during a social afternoon. Some teachers hold a monthly handwork party.

Junior Society or Week-day Session. At least once a month some form of handwork gives a new flavor to the program. It should be correlated with the work of the day.

Church Vacation Schools. Here adequate time permits carefully supervised handwork. This is a fine opportunity to inaugurate the use of handwork.

Saturday Afternoons. In a residential district school and also in a mission school in a slum neighborhood the boys and girls gladly came on Saturday afternoons to make cardboard armor, Jewish costumes, and other models for a coming exhibit. The Junior Leader found a mother, an ex-teacher, who took charge of the group.

Home Handwork. This brings largest results. It may show less perfection of detail than that made under the teacher's eyes; but it possesses three advantages. It is more apt to express the pupil's own thought. It has usually gripped the attention of parents and won their interest in the work of the school. The Bible story is retold in explaining its relation to the handwork and the truth comes with greater power to the pupil in the re-

telling, and reaches the parents' hearts with far greater influence than if uttered by an outsider, however eloquent.

A mother applied for church-membership. "What brought you to this decision? Was it some sermon or prayer?" asked a deacon. "No, I have not attended church for many years. A paper boat, made by my boy while he retold a story of the Christ, brought me here."

Types of Handwork. *Paper Tearing.* This secures very artistic results in public-school work. Landscapes are made by pasting one color of paper, torn in irregular outlines, upon another. Light blue for sky, deep blue or gray for mountains, yellow for sun, green for the grass in the foreground, light tan for path or road. Houses and figures of people are added in other colors.

A series of events in the life of a missionary or Bible hero may be represented in this way. Each member of a class may choose one scene for home handwork.

Pasting. 1. Scrap-books in which pictures of life in different lands are collected intensify interest in missions. Correlate with the missionary instruction being given at the time. Wall-paper dealers are usually willing to give away their remnants which make attractive covers for these books. If it is desired to use these pictures in social service, books are best; if intended for children in hospitals, the pictures placed in a large, strong envelope are more easily handled.

2. Parables, church hymns, and psalms may be carefully copied, with illuminated initials at the beginning of each verse, and with appropriate pictures interspersed.

3. One of the most effective forms is that of pasting on suitable backgrounds cut-out figures and objects in

bas-relief. Many parables and stories have thus been illustrated; for instance, The Parable of the Sower, by using "The Sower" from Millet's well-known picture, cut-out birds, real bits of stone, thorns, and heads of grain.

Sketches. Some juniors will be able to sketch and color illustrations for memory work. The Twenty-third and the First Psalms suggest pictures.

Books. 1. An outline of the life of Christ with maps should be part of the handwork for the fourth year.

2. In some schools the first two years of junior handwork are connected with the books of the Bible. Each pupil has his own blank-book in which the names of the books according to their divisions are written, and a slip of colored paper is pasted opposite each division. The order of the colors in the rainbow may be followed, with white added for the Gospels and gold for prophecy-revelation.

In the second year tiny booklets are made, each in the color of its division. For instance, the five books of Early History have red covers. A line of description and the names of the greatest characters are written in each. The pupils thus get a connected idea of the contents of the books.

3. A book of heroes in which each boy wrote and illustrated with sketches or pictures the life of some Bible character was the work of another class. This led to earnest study and some very original conclusions.

Map Work. Begin with sketch-map and require a correct and swiftly drawn outline map before permitting relief map-work. Then let the pupil master

sand-board relief before attempting pulp- or clay-modeling.

Sometimes a troublesome boy is changed to a helper by allowing him to come early and make a sand relief-map showing the Vale of Elah where David met Goliath, setting up black tents for the two armies, and other details.

Nothing appeals so strongly to juniors as modeling, and there are so many inexpensive materials for it that no pupil need be denied this pleasure and benefit. (See rules at end of chapter.)

The fourth year classes should be required to make relief-maps of Palestine, indicating in some way Jesus' journeys in connection with the study of his life.

One class made as a gift to the school a pulp relief-map of Palestine weighing one hundred pounds. A "dough" map of the Sea of Galilee, with its vivid colors, makes an attractive model which will often be used. Abraham's wanderings, the Exodus, and Paul's journeys should be worked out on relief-maps. Certain stories are made doubly effective with a map setting: the Gideon and David stories, Elijah at Mount Carmel, and others. Jerusalem with the Mount of Olives, Bethany, and Bethlehem will serve as a setting for several stories. Teachers will be able to hold attention if they frequently prepare such sections of maps for use in illustrating the lesson story.

Objects. The number is almost limitless. The Ten Commandments written on the tables of stone—which in this case are of pulp or dough; David's harp, of dough, gilded, with tinsel cords for strings; Cana's water-jars; the pitcher and basin used at the Last

Supper; the sheepfold, the Oriental house. After a class has finished its study of some character, let the pupils make three objects which typify that life. This develops thought.

Costumes. The girls may dress dolls at home as a Levite, a Samaritan, a Joseph, a John the Baptist, a shepherd, a robber, a Ruth, an Esther, etc. Tissot's pictures found in most public libraries give correct details.

Missionary Handwork. 1. A missionary group would enjoy copying the objects in one of the curio-boxes for the use of some poorer school. Or a box may be borrowed and copied for their own use. Let this work follow or accompany the study of Africa, of Indian life, Japan, or other mission field.

2. White envelopes may be given out two weeks in advance of the day for the special offering. Upon these are to be drawn or pasted pictures which suggest the country to be studied. This plan always swells the offering because it increases interest.

3. Juniors can make charming backgrounds on the sand-table for the missionary stories which are to be told. In Whittier, Calif., Mrs. Gross' juniors presented in their exhibit seven missionary pictures—Porto Rico, Africa, India, China, Japan, an Eskimo, and an Indian village. Each showed how the people dress, the houses they live in, the way they travel, and the idols they worship. The igloo and African huts had as foundations part of a round salt-box with a circular opening. The igloo was covered with cotton, sprinkled with diamond dust for snow and frost; and a circular roof of raffia completed the African hut. India was

represented by a house, penny dolls in native costume, flowers beside a small mirror lake, and a shrine. This last was half of a cocoa-can plastered outside with white pulp; a ball from a curtain-pole made its gilded dome, and a small image of Buddha sat within the shrine.

These hints may suggest many other ways to make the people of other lands live before the eyes of juniors.

4. These same juniors made attractive missionary posters, composed of pictures brought by the pupils and pasted upon cardboard appropriately shaped. Japan, for instance, was represented by a huge teapot; our Indians were mounted upon an Indian basket; Alaskan pictures were upon an igloo.

5. Objects such as Paton's well molded from pulp or dough, the birch-bark Bible, etc., can be made after the story is told.

6. In South Pasadena two classes in Mrs. Coops' department decorated wall panels with bas-reliefs, giving an Indian and an Alaskan scene.

7. Missionary love-gifts should be dropped into fitting receptacles. In a certain school there is an image of a queerly dressed little old man with a wide-open mouth; in another, there is a red painted cock which swallows when money is dropped in. The boys and girls find fun in thrusting pennies into these strange missionary boxes. But when these youngsters are men and women of property, will they give gladly and regularly as a result of the educational value of the image or the rooster? We are first developing character, next training missionary givers; last of all, raising money.

Let the boys and girls decide what receptacles should be made for different countries and then fashion them. For instance, during the study of the American Indian, a teepee two feet high with an opening at the top stood on the table. In another school, a miniature but real mud hut was on the platform, and the eager juniors, awakened to India's needs, poured into it their money.

Window Transparencies. Different classes may furnish these for special sessions or events. Ordinary blue tissue-paper or Milton Bradley's finer grade tissue may be used. Cut two pieces the size of the lower window glass. Lay one upon the table and lightly paste upon it the figures cut from white cardboard. Lay the other piece smoothly above the first and bind the edges together with gummed tape. It is now ready for the window. Suitable subjects for Christmastime are wall, gate, houses of Bethlehem with a star above, a road, and three wise men on camels. The road may be one continuous strip reaching from the upper corner diagonally to the lower corner. For Easter: the tomb, the stone, the sun, the angel, the women on the roadway. Life in other lands, springtime, snow scenes, and patriotic scenes will afford material. The graduating class greatly enjoys such work.

Rule for Flour and Salt (Dough). Two cups salt—not the finest—mixed with one cup of flour. While stirring with the hand, add little by little, one half-cup of water, or less according to quality of flour and dryness of air. Mix dough very stiff, as it softens afterward. Mold at once or cover with wet cloth if

desired to use later. This mixture hardens in three days and can be colored more economically after it is dry. It takes color beautifully.

Rule for Pulp. This is a new and easy way. Shred newspapers or blotting-paper; cover with boiling water, and let stand until cool enough to handle, or for hours. Pour off the water and work with hands or on washboard until a fine soft mass results. Squeeze out the water and add one cup of flour to three cups of this pulp, one-half teaspoon powdered alum, and one-half cup salt. Mix together thoroughly, adding a little water if necessary. At any time within a few hours mold and dry as quickly as possible to avoid souring. Color with water-color or oil paints before or after hardening. Pulp can sometimes be obtained very cheaply from paper-mills.

Other Materials. Clay flour can be bought by the pound, and when mixed with water is ready for use. Clay and plasticine are convenient and can be purchased in stores carrying kindergarten supplies.

Some Incidents. Handwork wins home interest. L—— said: "Couldn't I make a Cave of Adullam from cement to illustrate David's life? They are laying a sidewalk next door." "It would be both fine and unusual," was the response. The next Sunday L—— came with two assistants carrying a heavy cement cave which they had brought on the street-car.

When the exhibit was displayed months later in the foyer of the church, a mother with two friends inspected the tables anxiously and said: "I do not find my son's Cave of Adullam. These two ladies do not attend the church, but we all came today to see L——'s

work." Three women had come three miles to see the Cave of Adullam!

It was in a railroad town that the librarian of the public library almost fainted, so she said, when two boys, "little scamps," asked, "Can you give us a book about Jerusalem?" But after a few days she learned to expect that request, for a Sunday school teacher and her class of boys were constructing from newspaper pulp a large model of the ancient city. When it was finished and every wall and gate was in its place, they fashioned a caravan with camels entering the city.

The boys and girls think in concrete terms, objects typify qualities. When little Joey asked his mother, "Do you s'pose when I get to heaven, David will let me see his sling-shot?" he was expressing his hero-worship. This element enters into handwork.

One day when a boy showed me his "dough" model of Jerusalem, I was not concerned over some inaccuracies, for we are fashioning character, not making archeologists. The boy's face was alight. "See," he said, "I made all the houses in Jerusalem brown except this one," gently touching one. "This one I covered with gold for it might be the place where Jesus had that Last Supper, you know." The boy's reverence for the Master of the Upper Room showed in his face, his touch, his tone, and had been deepened by the very act of giving it expression.

James says, "Behind and beyond all teaching is the essential aim of arousing self to expression, of awakening and setting it in action." To quote more familiar words, "Only that truth which has been rethought

and reexpressed is your own." This is handwork's function.

SERVICE

"Nobility in childhood consists in achievement, not merely in being good," says a public-school educator. When we tell an enthusiastic, energy-filled junior, who has just given himself to his Master, that goodness and faithfulness in home and school constitute his entire duty, we have substituted passive and therefore distasteful virtues for the active service for which he thought that he had enlisted.

When I asked Albert, upon my return after six-months' absence, how he liked the life of a soldier, he understood, but his face fell. After a moment, he burst out: "It isn't what I thought it would be. I thought there would be something worth while to do, but it seems that being a Christian only means a lot of things that you can't do."

Who is at fault? There are still those who have not outgrown the conception that the church serves only as a pasture for quietly grazing lambs, and a dehorning pen for old sheep. When we welcome young junior Christians as novitiates in the Order of Kingdom Service and promptly offer them definite deeds, we shall find knightly valor instead of indifference. The tide of worldliness threatening to engulf us all will never be held back by the dykes of passive goodness.

We find children responsive to every cry of need, but adults offering languid interest or indifference. What is the cause? The church has in the past stirred

the emotions of its children and then said, "When you are older, you can help." The blows of repeated impression without expression deadened the sensibilities. James calls this, "The peril of passivity." Doctor Parkhurst says, "The trouble with the stuff we teach is that it remains stuff and never gets worked up into boy." Activity presents the one method by which this metamorphosis can take place.

We will consider briefly the opportunities afforded in Home, Church, Community, and World.

The Home. No previous sentences must be interpreted as a denial of the home's first claim to service, or as underrating the home's daily test of the reality of the Christian profession. We must by frequent teaching help our juniors to choose such a life as Jesus lived among his brothers and sisters. We discover that in the Junior Society prayer-service the claims of the home to loving service may reach the consciences of the boys and girls.

The Church. Our plans should relate service activities to the pastor and to the general work of the church.

Messenger Service. Many report the value of this organization. One small church has twelve junior boys in service. The pastor has three messengers; the Superintendent, three; the Cradle Roll Department, two; the Home Department, two; the Junior Department, two.

Messages are carried to absent members, flowers to the sick and shut-ins, notices to the newspapers, and many invitations for special occasions. Each boy has a blank-book with stubs on which he records each

visit, reasons for absence, and requests made by those visited. These are turned in to the proper authorities. One school reports that in one year over three hundred messages were carried to absent members and more than one hundred boys and girls were brought into Sunday school by the messengers.

The service is not only helpful to the church, but to the boys. Each boy agrees to be present at church and church school on time; to deliver promptly all messages; to wear the badge only when on duty; to be clean in language and personal habits—this is understood to mean that no vulgar or profane words and no cigarets, tobacco, or liquor are allowed.

The pastor gives each boy, when elected, his badge in the presence of the school. If any rules are broken his badge is removed, and he is no longer in service. There are always applications on hand from boys who aspire to become messengers. The boy agrees to give one hour a week to the service; usually from 4.30 to 5.30 on some week-day afternoon. The Captain of the Service meets with the group for a five-minute prayer service just before they start with their messages.

Superintendents in Training. In a Denver school the graduating class—the boys' group and girls' group in turn—take charge of the Junior Department program on the second Sunday of every month. Mrs. Philbrick reports that this is done with all dignity and that the other classes are interested and courteous. Again we see the twelve-year-old's opportunity for such training if kept in the Junior Department.

Service to the Aged. In one small school the leader of the Junior Society obtained through devious ques-

tionings the birthdays of the aged church-members, and after the meeting nearest the birthday the juniors went to these homes to sing outside the windows and to present modest bouquets of flowers. One old lady said that she had not heard a church hymn before for many years. They also greeted in a similar way the pastor upon his return from a vacation.

Other Forms of Church Service. If only we were wise enough to fasten every junior to the church by this powerful bond of service! Their elders have been held by it in many an hour of storm, and unconscious of their selfishness, they still continue to carry the responsibilities so much needed by younger folk. Why should these gray-haired deacons, surely safely "ticketed through to glory," always collect the offering in the morning service? Might not our junior girls of twelve occasionally act as ushers and the boys of the same age pass the offering baskets? Cannot some classes care for the church premises and others for the parsonage yard? Will not the choir occasionally give way to a Junior Chorus?

Community Service. It is today generally agreed that each class should be linked to some definite piece of community service. Several forms are suggested for Junior Society or Week-day session: flowers for the sick; making scrap-books, valentines, and May baskets; dressing dolls for invalid or needy children; providing food, clothing, and toys for orphan's homes or families in the community; singing at old ladies' homes and outside infirmaries. While girls make plain clothing for children, provide work for the boys in whittling, mending, or constructing toys.

To send a boy to call upon a sick member is a hazardous and almost too angelic an errand; but a class of boys can plan a series of surprises for the sick boy; an amusing letter in which pictures, pasted or drawn, will stand for certain words, rebus-fashion; a knobby and mysterious bundle containing seven little packages for the seven days of the coming week and in each package a "sell" or conundrum, funny picture, or story. Let the class both plan and execute. The results may be crude, but the effort will be helpful.

One class of girls in Chicago adopted as Class Grandmother and Grandfather an aged, childless couple who possessed the necessities of life but lacked just what these cheery juniors could bring. Two girls were detailed each Sunday for the week's visit. Sometimes they carried flowers, a glass of jelly, or a picture or book loaned for a week; sometimes they sang a song or read a story.

A class of juniors in our church were weeks in earning money for a Thanksgiving turkey and some "goodies" for a poor widow and her children. They left the basket on the doorstep, knocked loudly, and ran away where they could watch unseen. One of the boys, years after, said: "I can still see Mrs. G—— in the doorway with those little children peeking into that basket. It made me feel both queer and happy inside."

World Service. We are determining the limits of the next generation's interest and influence. Shall we make them "world citizens"?

Corinne was in a Philadelphia Children's Hospital.

I heard the tap, tap of her two crutches as she came cheerily to open the door. One foot was gone and one hand was terribly maimed, but her face was alight, as she said, "I'm knitting wash-cloths for those poor Belgian children." She had caught the world spirit through service.

There are many types of service: picture post-card pasting, calendar blotters, scrap-books, work-baskets from strawberry- and peach-baskets; knitting eye-bandages, wash-cloths and sponges; binding short stories in book form with wall-paper covers. In planning activities let the boys have their full share.

In one Junior Department a separate and attractive "treasure-box" holds only the money earned by the pupils, and called "golden love-gifts." These support a little blind orphan in India.

The Test. Our work today can only be measured by the present achievements of our pupils. We are not teaching merely for some vague and shadowy tomorrow. Our pupils will begin at once building into their lives the vital elements of character, if our guidance is wise.

We need to know what has been achieved. It has been suggested that juniors can draft their own progress in Christian service and character as tested at home, at school, at church, and at play. The upward curve, the plateau, the downward curve, self-drawn, will awaken serious thought and latent ambition. In an Iowa public school where this plan was tried in relation to studies and conduct it proved so suggestive to the pupils that in twelve weeks their advance equaled the usual progress of a year.

Recreational Activities. "Wherever a religious person is in contact with immature minds, the process of religious education is going on." Comradeship with juniors in their play makes true teaching possible. In general, social affairs for juniors should have a carefully prepared program, with constant change from active to mental games. Many separate boys and girls during these games. Their tastes are very different and harmony results from two groups.

A quarterly department social (see Chapter IX) is a necessity. Each class also needs a monthly affair which may combine service, instruction, and fellowship. Evening parties should be avoided.

Types. Bird-discovering tramps, flower hunts, nutting, skating, sleighing, coasting, swimming and fishing parties, hiking. Corn- and potato-roasts and clambakes are possible in city and country. Every junior loves a "Winter Picnic" with cocoa heated in a kettle hung on a forked stick over a fire; bacon or frankfurters frizzled on a stick and eaten between rolls or buns. A game of hare and hounds where the hare leaves a trail of bits of paper and is given fifteen minutes start, will prove most exciting.

Allow abundance of opportunity for junior initiative, be a real comrade in their sports. Cultivate especially the shy or troublesome pupils. Test teaching by the conduct of the boys and girls.

Phillips Brooks said, "He who helps a child helps humanity with an immediateness not possible at any other stage of life."

(For Thought Questions see page 162.)

CHAPTER IX

INCENTIVES AND PROMOTION

Honors versus Prizes. Some teachers who have read thus far are groaning: "Memory work requirements are utterly impossible for us. Our juniors will not even fill out their work-books."

Do you urge and scold, or do you use incentives which make your pupils' efforts seem to them worth while? "Oh," a skeptical reader asks, "is not a prize system expensive?" Workers with juniors have discovered that prizes and rewards are both unnecessary and unwise. But juniors require incentives to effort. They are too much like adults to act, unaided, upon the highest motives. Therefore we use that which brings eager response in almost every case, Honors and Recognition. Though incentives are not expensive, they cost time and thought, and therefore some who read this chapter may never secure work from their juniors.

The Basis of the System. Many tried plans are offered here. Have every detail worked out before a new incentive is announced. Play the game so carefully and fairly that the pupils learn to love justice and to practise it.

First, Honors are not given for mere attendance and for stealing pupils from other schools. Real achievement brings recognition. Character-building elements deter-

mine the system of honors. If the juniors are weak at one point, credits are added here until that point is strong; then another place is attacked.

Secondly, The honors are not merely announced; they are visible to the juniors who receive them, to their mates, and to teachers and visitors.

Thirdly, Effort is stimulated both through individual recognition and class rivalry.

Fourthly, Home cooperation is secured by acquainting the home with the church plans.

Fifthly, The credit system embraces all organizations for juniors.

Credit System. This was used when I began work in a church where only a few juniors attended morning church worship and the Junior Society.

On Time	10%
Bible Brought	10%
Offering	10%
Work-book	10%
Conduct	10%
Church Attendance	25%
Attendance Junior Society. (This was a Missionary Society on the first Sunday and a "Loyal Temperance Legion" on the second Sunday of each month)	25%
	100%

The Extra Honor Plan accompanies this.

Extra Honor Work. These credits could be obtained at any junior organization meeting.

Bible chapter or passage, such as Ten Commandments	25%
Church Hymn memorized	25%
Junior Mission Study-book read	25%
Junior Missionary Offering	25%
Junior Work-book completed at end of quarter	50%
Bringing for three successive weeks the same new pupil. (Not a member of any other school)	25%
A creditable piece of handwork illustrating Bible passage or story, or missionary story, or church hymn	25%
Week-day Session Work	25%

The Records. The records are kept in some churches by a Secretary of Records who is present at the various meetings, and records the first four points as each pupil enters the Junior Department. His offering is dropped in his class basket; his Bible and completed page in the Work-book are shown to this officer.

At the next morning church service, Junior Society, and Week-day Session the Secretary of Records marks attendance only, except once a month at the Junior Society when an offering is given. The Extra Honor Work may be reported to this officer or to the teachers or leaders of the different junior groups. Teachers and leaders report any conduct deductions. Many teachers prefer to come early and make the first four records as their pupils enter the classroom.

Secretary of Records and Contests. In every school there is some young woman who cannot teach, but

who likes accurate details. She will keep these records and make monthly reports to parents. The contests, so important in Junior Work, will be under her care. If she cannot attend the Junior Society, the young secretary can give her that attendance record.

The Honor Roll. Because under this system a pupil may easily gain more than one hundred per cent. each Sunday, only those who earn one hundred per cent. every Sunday of the quarter are placed upon the Honor Roll. The teachers also must win one hundred per cent. and must have seventy-five per cent. of their pupils present each Sunday. The Junior Department Secretary wins a place if seventy-five per cent. of the teachers attend all Junior Council meetings. The Junior Superintendent's name appears if she has earned one hundred per cent. each Sunday and had ninety per cent. of her teachers present during the quarter or provided substitutes with three days' advance notice. The democracy of this plan where teachers and officers are graded with their pupils, brings excellent results.

Another Honor Roll. A small school places on its Honor Roll all pupils who have earned ninety per cent. and then affixes symbols in the line following their names for passages memorized during the quarter, such as a gold star for the Ten Commandments, a blue star for Beatitudes, etc.

Efficiency Contests. We have no fear of contests which record in a visible way progress toward an honorable achievement. It is wise to divide the junior group differently in each contest, that group rivalry may not become stronger than the spirit of fellow-

ship. Stress the fact that all win because they are thereby building up nobler characters.

Aeroplanes, Ships, Trains, Automobiles. Ascertain the number of points which a side will probably make each week, allowing for considerable increase after the contest has started, and decide upon the number of weeks desired. Mark upon the strip of white muslin or heavy white paper, which serves as a race course, plainly visible figures at sufficient intervals to close the race at the desired time. Fasten at the end some picture or symbol suited to the nature of the contest. Start two differently colored aeroplanes, ships, trains, or automobiles upon two cords directly above the strip, or one below and one above it. Jerusalem, Mount Sinai, Mount Lowe, the North Pole, and many other destinations have been used.

The reports are prepared by the Secretary of Records during the lesson period. She adds both the teachers' and the pupils' totals, ascertains and marks upon the strip, to save time later, the exact gain made by each side. After the department reassembles, she announces the score and moves forward the symbols to the points previously marked.

At the close of the contest let the losers wait upon the tables at an indoor celebration, or prepare a program and act as hosts at an outdoor affair. Juniors should not be asked to provide a meal for the winning side. Subordinate the victory; for a merry celebration is held only because substantial gains have been made by all juniors.

Hanging Class Banners. In a San Diego church each class has its own class banner, and when every

member has learned the quarter's memory work this class banner is hung upon a line across the back of the platform. Class pride makes it uncomfortable for a laggard.

The work of this fine department, with its many incentives, will be described in "One Year in a Junior Department" now in preparation by Mrs. Kaiser, the superintendent.

A Ladder. A ladder, on which movable figures of boy and girl dolls ascend in registering comparative excellence, is an interesting device.

A Cup for Church Attendance. Mr. Gage, of Chicago, reports the use of a silver loving-cup by a Presbyterian Church, with an increase of church attendance from nothing to sixty-nine. The class with the largest percentage for a quarter had its name engraved upon the silver cup. One class made an average of ninety-seven per cent. In another class, where one boy's negligence kept down its record, the other boys finally gave him a trouncing until he promised to come regularly.

Church Efficiency Contests Between Departments. The usual points are Church School Attendance, Punctuality, Bibles, Offering by each pupil, Church Attendance. Divide the entire school, exclusive of pupils below the Junior Department, into two sides; set the date three months in advance, and give as much publicity as possible through the newspapers and the church bulletin. We have seen a school's church attendance rise to eighty-eight per cent. and its punctuality to ninety-five per cent. under the stimulus of such a contest.

Awarding of Banners. The consciousness of God's presence in his house will create a sincere and abiding reverence. The officers and teachers communicate their own attitude, and the boys and girls soon reflect unconsciously the spirit of their leaders. But long-established habits of disorder, inattention, and irreverence are difficult to overcome, and special stimuli may be required.

1. In one church where I served the pupils had always raced noisily up-stairs to their classrooms. One Sunday a pretty junior banner was displayed, and it was announced that it would be borne away by the class which went and returned most quietly. The leader said: "We will all watch and listen. Class A will pass. Now Class B." The change was at once evident. In a few weeks the difference between order and disorder had been recognized and the desired habit had been established.

2. The same banner then went on two Sundays to the class which had decorated its room most tastefully.

3. When the banner went to the class which had been most attentive during the lesson period, D——'s classmates, who had always laughed at his mischief, began, to his evident surprise, to suppress him: "Here, stop your fooling, we want that banner." The teachers too were put upon their mettle by this simple method, and their blackboards came into use. The rooms were all open on one side, and the conditions were easily discernible. These plans should be unnecessary when a Junior Department has become well established.

Individual Honors. The credit system determines the appointment of class officers. The highest grade for a month secures the coveted position of President of the class; the next highest, Secretary; and the third highest, Treasurer. The monthly change brings honors to many. (See Chapter on Organization.)

A Banner of Stars. Metal stars, fastened beside cards bearing the names of individual pupils, were attached to a large banner in a San Diego Junior Department. A pupil had earned one thousand points when his star appeared in that firmament.

Aides. As told in an earlier chapter, the oldest class had rebelled against being placed in our new Junior Department in the basement. "Who are the ringleaders?" asked the new Junior Superintendent, who had been out of the city in the two weeks following the opening. Three names were mentioned, and so three large badge pins were ordered which bore the word "Aide" surrounded by a gorgeous brass border. The ringleaders on the next Sunday succumbed to the allurement of those pins and the joys of office. Three chairs in front of the rest, placed too far apart for a restless foot to disturb the room's serenity, were occupied by the "Aides." Suitable work was found for each.

The Discoverers' Honor Roll. Names of pupils who have discovered new families or pupils or Cradle Roll babies are put upon the blackboard under the above title.

Class Records of Memory Work. The familiar ribbon and cardboard diamonds or some modification of this scheme are widely used in securing memory work.

These may be obtained at any Sunday school supply house or made at home.

A strip of wood, attractively burned, gilded, or enameled, will serve as a base. On this attach ribbons for each member of the class and for the teacher. Girls' classes may have one color, boys' classes another, and all teachers a third color. A card at the top gives the name of each ribbon's owner. As fast as memory work is done, the reference is written upon a diamond-shaped piece of cardboard with two openings which is slipped upon the ribbon. Sometimes gilt diamonds are used for entire chapters, red for New Testament parts of chapters, blue for Old Testament parts, and green for single verses. This class record hangs near each class, and an empty ribbon beside fully jeweled strings means exposure, rebuke, and challenge to its owner. The teacher may show this record in visiting the homes of pupils.

In some schools different classes use differently shaped symbols; for instance, one class has hearts and another hand-painted pansies.

Daily Bible Reading Chart. This is widely used and is made by each teacher and class. Stars mark a perfect week in each pupil's record.

The Completed Work-book. The example of the teacher's book, always attractively filled a week in advance, stimulates the class. Yet this is a frequent complaint: "Our pupils lose their work-books. One boy boasts that he always ditches it on the first Sunday."

Plan 1. Have you tried "The Mysterious Junior Party" with the announcement made when the pupils'

new work-books are given, that this book will be the ticket of admission to a party at the end of the quarter? Make it clear that this alone, even if unfilled, will admit the bearer. None will be "ditched," for juniors love a party and a mystery.

Encourage completely filled pages by hinting of "Party Honors." The books collected at the door are examined by a committee of teachers while the program of games is carried on. When refreshments are served the pupils whose books have been marked "Creditable" are called by name to seats at the "Authors' Table" in the center of the room. All others stand while eating, as no other chairs are allowed!

Plan 2. In several schools cars are secured from church attendants, and the pupils who have completed work-books for the quarter are taken to sing outside the homes of elderly people or shut-ins or near children's wards in hospitals.

Plan 3. The "Authors" alone have a quarterly outing to woods, park, or beach.

Home Cooperation. That parents are very indifferent is not an excuse. It is a challenge. What do they know of our plan? Some of them are unaware that the modern Sunday school offers more than the one which they once attended. Other parents know nothing of church activities.

First, In beginning these new organizations, write a letter to every home explaining the new plans for Sunday and week-day.

Secondly, Visit the homes, carrying the class record of ribbons and diamonds and the class-book showing the

credit system. Parents are invariably interested in these ocular evidences of the required work. Emphasize the various honors to be won, and the good times to be enjoyed.

Thirdly, New pupils should be visited by the class president and the teacher during the first week. Junior leaders of organizations should send cards of welcome. Evening visits when the father is at home are most effective, and Sunday trips are often thereafter set at a later hour.

Fourthly, Monthly or quarterly report cards should show the educational credit system previously given. If that is not used, at least record attendance, punctuality, Bibles, offering, church attendance, home work, and conduct. Definite requirements dignify the school in the parents' thought, as the public school discovered long ago. These cards are signed by parents and returned to the teacher.

Fifthly, The Exhibit of Pupils' Work. Some schools have an annual or semiannual exhibit of both work-books and handwork. This exhibit should be given frequent announcement and become a recognized event in both church and family life. The finest work-books and best specimens of handwork are publicly laid aside for this great occasion. Press notices are secured, if possible. Invitations are sent to parents two weeks in advance to attend the exhibit, which is open both afternoon and evening. All pieces are marked with pupil's name, age, and the department year. Programs by the pupils and refreshments are sometimes provided.

Sixthly, Parents' Day. Let some Sunday be chosen as

Parents' Day, and let written invitations be sent. The parents can observe the usual work of the school until the lesson period, when the superintendent meets the group, explains the memory work, the lesson work, exhibits the handwork, and makes clear the promotion requirements.

Do not be disappointed if few accept the first invitation, for it requires both time and ingenious plans to arouse non-Christian parents, and even Christian ones are none too eager for early morning sessions—but it has been done. In one school a beautiful, framed picture becomes the possession for a year of the class which has the largest proportionate number of parents present. This plan sets the pupils at work and keen rivalry increases attendance.

Seventhly, Parents' Socials. Here the rules against evening functions may be laid aside, since no boys or girls can be admitted unless accompanied by at least one parent. It should be a jolly, informal evening, with time to examine the exhibit, for games, and a Bible drill contest, in which parents are set against pupils. There should be a welcome, brief and warm, from pastor, superintendent, and junior superintendent. The boys and girls may furnish a program, and refreshments may be served.

PROMOTION DAY PLANS

Every school which desires to keep the interest of its children should observe a promotion day in which some memory work is given and diplomas are publicly presented. The boys and girls have grown accus-

tomed to this in the public school and expect their church school to measure up to the accepted standard.

In many schools throughout the country the Rally Day exercises are held in the last half of the church-school hour in a general assembly of the school. Immediately afterward the several departments march in a processional to the church auditorium for the promotion service. This is the great day when the church magnifies Bible study. Each department is responsible for at least one number on the program. In presenting it, graduates of the department stand in the front rows upon the platform, and after the other members of the department file down to their seats below, these remain to give a selection and then to receive their diplomas. Thus time is conserved. After all the diplomas, from the Cradle Roll to the Senior Department, have been bestowed, the pastor speaks briefly upon the value of Bible study.

The junior superintendents seek variety and brevity in planning the junior number. Recitations of the names of the books in the Bible and the Ten Commandments soon become wearisome to the audience.

An exciting Bible drill contest between boys and girls; the dramatization of a Bible story; the use of an electric map when any pupil may be called upon to locate a place, or to state briefly the fact or incident connected; the Palestine song with sand-board, blackboard, and electric maps; the chronological drill or hymn dramatization will hold attention.

The Small School. The small school can observe this great day. Select children who should be promoted. Drill them carefully upon at least a part of

the memory work, present a public program, award their diplomas, and the right atmosphere has been created for beginning graded work. It is an object-lesson to all. Promotion Day was observed by many progressive schools long before Graded Lessons appeared. The plan has no connection with the type of lessons used. Any school which deserves the name should promote regularly and publicly at a fixed time each year.

Time of Promotion. The Graded Lessons begin on the first Sunday of October, and the last Sunday in September has become the generally accepted time for Promotion Day. Even where the Graded Lessons are not yet in use this is a most suitable time as the fall work opens with new zest.

If graduation came as formerly on Children's Day, the classes entering would form their first impression of a new department at its lowest ebb. If they continued the same year's lessons and remained in the old department until October, their promotion and diplomas would seem a farce to the boys and girls.

Advocates of promotion on Children's Day in June urge that the memory work is well in hand at that time and that it is impossible to present a satisfactory program in the fall. Are we then using such faulty methods of memory work that our four years of effort in the Junior Department are rendered fruitless by a few vacation weeks? If so, let us change not the day, but our methods, for our purpose in giving memory work is not to secure credit for our teaching on Promotion Day but that the hearts of children may retain God's truth through all the coming years. (See Chapter

on Memory Drills.) Work learned quarter by quarter, used in frequent drills and reviewed thoroughly before vacation, will be easily recalled in the weeks which precede Rally Day.

Class Promotion. On Promotion Day each class should be moved onward to the place previously occupied by the class above, and pupils whose work has been satisfactory should receive cards of promotion for each year's work.

Promoting Teachers. The pressure to promote a successful teacher is inevitable, yet each succeeding class should have the benefit of especially fine instruction. Let the unsuccessful teacher be tried out in some other department or position. Local conditions alone determine whether a teacher shall continue in the same grade year by year or shall take one class through the four-years' course.

Pupils below Standard. Shall the pupils who fail to perform the required work or who have not been present three-fourths of the fifty-two Sundays, be permitted to advance with the rest? The day-schools are becoming less rigid, for it has been found best for pupils to pass on to the grade and lesson intended for their age and probable development. It would be placing a premium upon disobedience and idleness to give diplomas, but it is usually better for such pupils to go on with their class without recognition.

When public graduation was introduced, R—— and F—— scorned the plan, and declined to recite the memory work already familiar through frequent repetition. They watched their mates recite and receive diplomas on Promotion Day, and the next morning

their superintendent heard a strange chattering in the tree-top near her door. There were the recalcitrants reciting the Ten Commandments for her benefit. They received diplomas on the following Sunday.

FOR THOUGHT

Chapter VII

1. Analyze a Bible story, finding truth, order of events, climax, and end. 2. Let the class with closed eyes visualize the climax, and let each describe what he saw. 3. Decide upon an approach; upon vitalizing touches; upon questions; upon a sketch and pictures. 4. Dramatize the selected story first by pantomime and second with words.

Chapter VIII

1. Test through experiment the five points mentioned under value. 2. How and when can handwork be introduced in our school? 3. Assign different type of handwork to each member of class for experimentation and display. 4. Make a list of classes and find a suitable form of service for each. Let one teacher draft his "Christian Service Chart" for one week.

Chapter IX

1. What weak points in our school need the stimulation of added credits? How shall our record of credits be kept? 2. Should officers and teachers as well as pupils earn places on Honor Rolls? 3. How can we stimulate both class pride and individual achievement? 4. Discuss the seven suggested plans for reaching homes. 5. What impression does our school's Promotion Day Program convey to the pupils? To the audience?

CHAPTER X

WINNING JUNIORS FOR CHRIST

Has the study of evangelism a place in a discussion on junior work? Has conversion a place in the life of a boy or girl?

A little friend of mine lived in an eastern city at the time of Marshal Foch's visit. The pupils in her school were taught dates and incidents in the life of the illustrious Frenchman. They learned to salute and march in approved military style, and to sing the Marseillaise in preparation for the grand review.

When the day came, it was inconvenient for the father to accompany his little daughter and he kept her at home. "She has obtained much information," he said in excuse. "She knows the principal facts in Foch's life; she has acquired correct habits of standing and walking; she is able to appreciate France's great song of freedom; what more could a personal meeting with Marshal Foch confer upon her? Then, too, she will undoubtedly have many later opportunities to see him."

What a mistake this father made! A priceless opportunity, a treasure for memory's jewel-box, was lost to his child. What a flame of patriotism might have been kindled within the child's heart as she looked up into the face of the one-armed soldier, the savior of France!

There are junior boys and girls who are given detailed knowledge of the historical Christ, drilled in habits which belong to Christian living, and taught the hymns of Christ's church, but who are never brought face to face with the Lord Jesus in that experience which we call conversion.

The illustration is faulty, because for a moment only the little girl might have gazed into the eyes of a brave and gallant soldier. When a child meets the Lord Jesus, there is an expression of penitence on the one side, a word of forgiveness on the other, and the beginning of the glory of a loving, saving fellowship with the personal Christ.

But the attitude of the father in this bit from real life typifies the position of many parents, and of some teachers, pastors, and church officers.

Yet he was only twelve, that Boy of all time, who looked with large clear eyes of wonder up into the troubled face of his mother. She spoke reproachfully: "My son, why have you behaved like this to us? Here have your father and I been looking for you anxiously!"[1] (Luke 2 : 48, 49.) He had not sinned and needed not conversion, but he made his avowal. He declared in a word the higher relationship as he gently rebuked her: "Why did you look for me? Did you not know that I had to be at my Father's house?"[1] (Luke 2 : 48, 49.)

Poor Mary, slow to understand then and later! Not even Gabriel, nor the angel choir of whom the shepherds told her, nor the mystic star-guide of the Wisemen, nor Joseph's three dream angels, could make

[1] Moffatt's Translation.

Mary other than the usual mother, dear but very human, in whose eyes the developing lad is still a little child to be reproved.

We have the example and boyish declaration of our Lord. We have also his words of invitation. He "who knew God as no other has ever done" in his young manhood, bade children come, not merely to the temple or synagogue, but to him.

This is not a treatise on theology, and it is perhaps unnecessary to define this meeting with a personal Saviour which is sometimes called conversion. Edward Judson compares the first steps of this experience "to crossing a stream which widens and deepens farther on. One step will take you over and you may even pass from bank to bank without knowing it. The step may be taken so naturally, quickly, and easily that in later years it seems to have left no trace in memory." Yet it must be a voluntary act.

Strong emotion, not infrequent in the conversion of adult sinners, is unusual with children. Nor do we expect a dramatic experience.

The child transfers voluntarily to Jesus Christ the control of his life, and says, "I'll go where you want me to go, I'll be what you want me to be." "This act is incomplete unless it becomes the permanent attitude of his soul."—*Weaver.*

The study of life shows us that there is a time of crisis near the close of the junior period. Prof. Geo. A. Coe finds that in forty-three cases of awakenings which led to conversion, three came at seven years, one at eight, one at nine years, four at ten years, three at eleven years, eight at twelve years, and ten at thir-

teen years. Then came a rapid decrease. Only three at fourteen years, six at twenty years, one at twenty-one, and one at twenty-four.

Starbuck, in his "Psychology of Religion," printed eighteen years ago, in explaining the larger number of Methodists converted at an early age, naively said, "I am inclined to think it is due to the greater tendency of the Methodists to look on conversion as a definite and necessary step in religious growth." He also said: "It would appear that there is a normal age for conversion at about the beginning of adolescence. If that is not complete or is resisted, a relapse follows. Then there is another time of aroused activity from two to four years later."

Athearn's extended investigations show that the age of conversion has moved steadily back to the eleventh and twelfth years, and today, where church leaders are awake to their opportunity, boys and girls enter church-membership before they reach that danger-beset pathway which we term adolescence.

At Rochester Theological Seminary, a recent investigation revealed the significant fact that nine out of ten of the theological students had desired to confess Christ before or about the twelfth year, though some were hindered.

Moninger says, "Of all the seven periods of life the junior furnishes the richest harvest of spiritual results." Baldwin calls it "preeminently a time of religious decisions."

God's times and ways of working in the hearts of boys and girls have not been sufficiently studied by their parents and religious leaders. Jesus said, "Who-

ever is a hindrance to one of these little ones who believe in me, it were better for him to have a great millstone hung around his neck and be sunk in the deep sea." [2]

In the light of the psychological study of conversion and these stern words of our Lord, it is startling to look at actual results. Many millstones have been earned. The leaders of the International Sunday School Council of Religious Education report that statistics show that sixty-five per cent. of those enrolled in Sunday school never enter church-membership.

Some leaders were satisfied with instruction, drill, and habit-formation. Some parents or leaders "hindered" when the Holy Spirit moved young lives to self-surrender.

What are some of the causes of these terrible results? We note these: (1) Unwillingness upon the part of parents, pastors, and teachers to believe that Christ meant what he said. (2) Postponement of effort until adolescence or some time of revival in the church. (3) Discouraging reproof heaped upon the beginner in the new life. "You said you were a Christian. If I acted as you do, I would give it up." My soul shudders as I record these taunts, for, alas, too many of these bruised young souls do "give it up" in despair! If we held our deacons and adult members to as rigid a standard as we demand from boys and girls, our membership would be reduced and our churches unofficered. I dare say that a boy's hasty blow and angry word, followed in five minutes

[2] Moffatt's Translation.

Continued Wanderers

by an arm around his chum's shoulder, has less offense in our Lord's eyes than an old, silent grudge cherished by some deacon or trustee. (4) The last reason is most cogent and needs no enlargement. Our own hearts are not on fire. We do not love our Master and our boys and girls with a genuine passion.

In contrast with these discouraging statistics, let us remember that in some churches nine-tenths of the children confess Christ during the junior years and enter church-membership.

What is the secret of successful evangelistic effort with juniors? It does not lie in the "revival" effort, for the revivalist usually thinks in adult terms.

In Los Angeles, at the close of a city-wide effort, a "Children's Service" was held on Sunday afternoon. Boys and girls from many churches crowded the auditorium. The revivalist approached his theme as follows: "Children, I once stood in the catacombs in Rome and looked upon the skeletons of men, women, and children. I saw only bones and skulls with eyeless sockets. Thus you will some time appear." He meandered on in this ingratiating way until most of the wearied children had ceased to listen, though here and there I saw a pair of horrified eyes still fixed upon him.

After half an hour's presentation of death to that wonderful group so vibrant with the possibilities of life, he begged for their wandering attention and said, "All who sincerely repent of their sins and desire the salvation provided, will signify their acceptance of the Saviour by rising to their feet." The last four words were intelligible and offered relief to restless muscles

and the children rose *en masse*. A minister on the platform offered a prayer of thanks "for the glorious sight our eyes have beheld." Comment is unnecessary.

I heard recently a pastor attempting to lead his own juniors to Christ. The bewildered boys and girls, unfamiliar with his theological terms, turned to their teachers with, "Does he want me to stand?" or, "I don't know what he means."

It is unwise to force a personal decision in the presence of a listening class. Phillips Brooks, the great preacher, once said, "I can hardly forgive my Sunday school teacher, for she threw my soul at me right before the other boys."

Adult compulsion and overurging are dangerous. A youth of eighteen said: "They forced me into the church as a child. A request for dismissal will horrify every one, yet I feel that I am masquerading."

Is it safe to urge as a reason "The rest of your group are coming"? F——'s grandmother came to me with, "The boy's only reason for uniting with the church seems to be that he is unwilling to be the only one outside."

The claims of the Saviour should be presented in a personal way by the parent or teacher when alone with each child. I questioned a devoted, intelligent mother whose seven children one by one were assuming places of responsibility in the church. "All were converted in childhood," she said. "I learned to watch for the signs of spiritual interest. Sometimes it showed in increased questioning about spiritual things, sometimes in more personal prayers, or in deeper penitence for faults. When I observed that

the Spirit was working upon the heart of one of my children, I found it easy to lead him to Christ and into the church."

In New York State, Parents' Revivals proved helpful. Cards were signed, pledging attendance upon three Thursday-evening meetings in the interest of the children. The first, addressed by a physician, dealt with home cooperation in protecting the body. At the second, an educator explained the parent's part in the school training. At the third, the supreme importance of moral and spiritual training was set forth. We find parents, even Christian parents, discouraging the child's desire to enter church-membership. Education is needed along these lines.

Such a momentous crisis time should not be left to chance influence or general exhortations. A junior leader or teacher should carefully check up the roll and arrange for an interview alone with each junior.

In one school the pastor, a noted preacher, made these requests of his teachers: *First,* to list their pupils according to church relationship. *Secondly,* to talk individually with all who were not members. *Thirdly,* to make an appointment with these to meet the pastor and teacher during the coming three weeks. A host of boys and girls and young people were won in this quiet, systematic, sensible way.

In Illinois, a certain pastor at some time during the year, met by appointment in his study, during the teaching period, each teacher and his class. The pupils were not told in advance, but the teacher was notified and had prepared through prayer. The pastor presented the claims of Christ in a very intimate and

personal way and prayed with the class. Results came week by week.

Decision Day or, better, Declaration Day, is too well known to need discussion here. Weeks of prayer should precede it.

A card containing three pledges has been very effective:

"I have taken Jesus Christ to be my Saviour, Master, and Friend, and I now renew my promise to try to please him throughout my whole life." Signature.

"I do now take Jesus Christ as my Saviour, Master, and Friend, and I promise that I will try to do what he wishes throughout my whole life." Signature.

"I am willing that _____ should sign this pledge, and I will try to help _____ to be faithful to the promise made on this card." Parent's signature.

These parents should be visited by the teachers. Cooperation and sympathy will thus be secured.

The reaction of a normal boy and girl at this age is ready and spontaneous. The inhibitions which make the decision difficult to the more self-conscious, sophisticated adolescent are non-existent.

It was Eastertime, and after months of study of the Life, the culminating story of the Lord's death had gripped the junior lads as the tense silence revealed. Tom said softly, as if thinking aloud, "It doesn't seem square after he has done all that for us that we shouldn't come right out and out for him." The moment had come for which the teacher had prayed. The boys took the initiative in suggesting the dedication of their lives.

It is the period when hero worship begins. Personality speaks to children. Of one hundred and eighty-three persons answering the question of Starbuck, "What teacher helped me most?" one hundred and forty-nine made some mention of the teacher's manner. Do we reveal Christ or hide him? It is said in the Book, "They looked unto him and were radiant." Radiant teachers win boys and girls.

Evangelism does not stop with a single decision. It trains in worship. Is the Junior Society's prayer-service a lip-service, parrotlike, or is it simple, sincere, devout?

Evangelism trains in service. It offers definite ways to help the community and the world.

A child reared as are our "babes in Christ" would be kept in a crib, fed, and given little talks. Its lungs and ears alone would be exercised. The results appear in church-members who are content to "sit and sing themselves away to everlasting bliss."

True evangelism leads to the pastor's shepherding of the lambs in his round of calls. Child evangelism has a place in the pastor's sermon preparation. The Lord returned to earth partly to tell his first preachers that they must feed the lambs as well as the sheep. It is not too much to ask that one illustration in every sermon should be planned for the juniors' ears and hearts and couched in language within their comprehension. Dr. P. S. Henson once said: "We neglect the lambs and feed the old sheep until they wax fat and kick. Food given to lambs brings a peaceful flock."

Evangelism means a place for the children in the

morning service of worship, with the "Children's Choir" seated in front, singing a hymn and chanting a response after the pastor's prayer for them. It is significant to note that though our Master heard the stately temple ritual and the chants of journeying hosts, yet the only music he praised was that of children's voices.

Evangelism means a pastor's class each year for the instruction of young believers in the doctrines of the church and the duties of church-membership. One pastor meets his boys and girls as they come from school, takes them to the basement for ten minutes' rapid gymnastic drill, "to let off steam," and then, content and quiet, they settle down to work. "It is the most blessed ministration given me," is the verdict of another pastor.

We cannot expect the heart religion of boys and girls to find expression in theological statements or in emotional manifestations. A lad of ten, as he walked with his mother one night down a quiet road under the stars, said suddenly, "I mean to be a Christian." The mother expressed her joy, then wisely waited. A few moments of silence were broken by the boy's earnest, penitent voice: "I cheated once about a berry card. I found it and turned it in with mine, but I'll pay the money back to Mr. S——." There was another who also met his Lord face to face and cried out in his joy and love, "If I have cheated any, I will give him back four times as much."[3] The love of boys and girls finds natural and fitting expression in deeds, not words.

[3] Moffatt's Translation.

We who are nearest to these juniors should pray that we may not fail them in these hours of crisis. We shall sympathetically interpret their inarticulate but sincere desires only when our own hearts are attuned to the Infinite. Then we shall be able to direct the overbrimming energy of these loving, joyous young lives into the wonderful channels of Kingdom activities.

FOR THOUGHT

1. Discuss carefully the causes given on pages 167 and 188. 2. Investigate and discover the per cent. of church-members among the juniors at twelve years of age. 3. How can the juniors in this school most wisely be brought into a relationship with Christ and the church? 4. What share in the church life can be given to them? 5. What may we reasonably expect to find in the conduct of Christian juniors? 6. Study the development in Christian character of the individual juniors and intermediates who are church-members. Has the church helped them as it might?

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